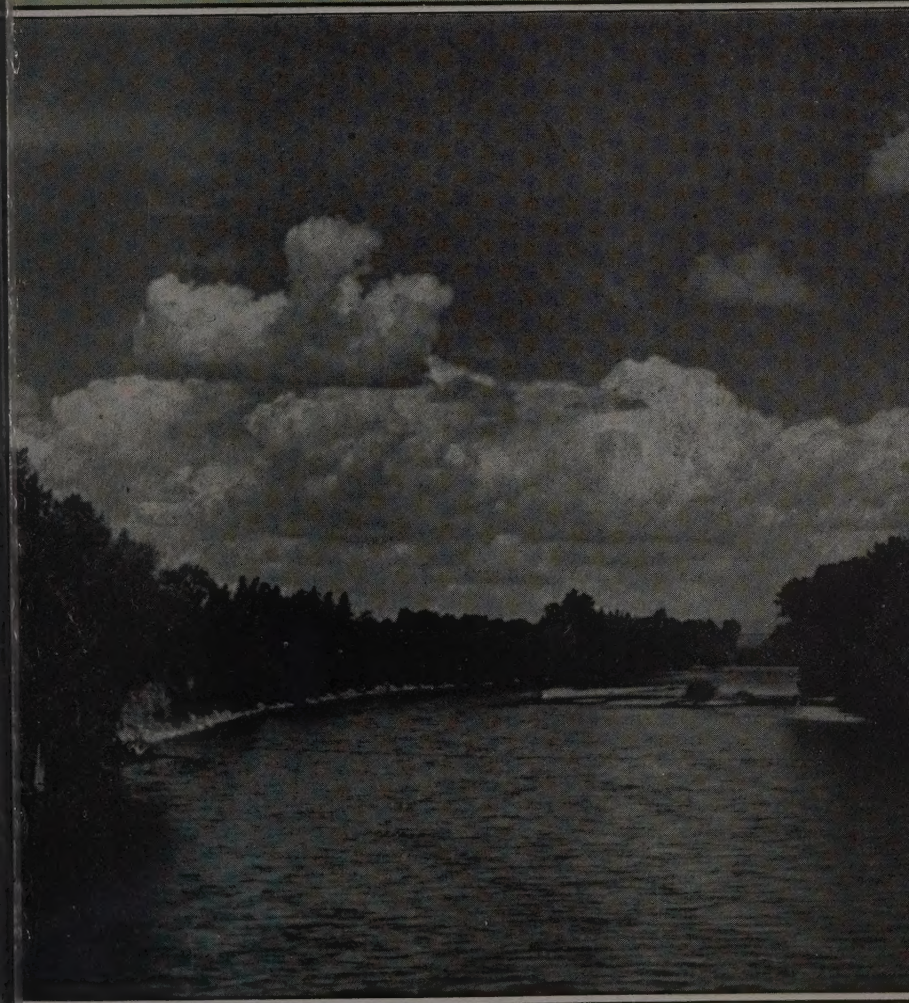
The Relief Society Magazine



VOL. 31 NO. 8 Lessons for November AUGUST 1944

MRS HUBERTA B ROBISON
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THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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THE RELIEF SOCIETY MAGAZINE

VOL. 31, NO. 8 AUGUST 1944

DECLARE THE GLORY

Vesta P. Crawford

"The heavens declare the glory of God and the firmament showeth his handiwork."

I still must walk with faith to beckon me
For there is much I cannot understand;
The world is filled with depths of of wonderment,
The reaches of the sky and the familiar land;

Earthbound, I walk to feel the bladed grass,
The mist of morning and the veil of night,
And yet there is a reaching in the heart
For that which lies beyond, for further light.

Consider the stars our Father has ordained
Like silver lamps above our common ways,
The glory of Andromeda, the Pleiades,
And matchless Vega with unnumbered days;

The turning worlds must move in symmetry
Within the pattern that is given there—
The flame of Rigel's torch, Capella's fire,
The Compass Star, the shining of Altair.

The universe records its vast design,
There is no boundary to space and years,
The jewelled planets neither rise nor set
But turn within the orbit of the spheres.

Earthbound, I walk to touch the bladed grass
And feel the breath of wind upon my face,
And yet this night my eyes are lifted up
To see the stars in their appointed place!

JEWISH REFUGEES
-MINERVA K. TEICHERT

Mormon Pioneer Culture

Alice Merrill Horne

Former Member of Relief Society General Board

AS one who has crossed paths with the first pioneers of Utah, I remember with gratitude the distinguished personality of those gracious men and women. They came determined to cast off the shackles of the ages; they came to build a New Jerusalem; they would cleanse themselves by sacrifice to do this thing. They left behind them trails of rich romance; they builded well; artists dwelt in their habitations.

Close by reaches a great branching tree. Its roots search for the deep soils, that, set free from stones by winter frosts, have come down with floods to this safe mountain fastness.

Art is like that. To grow to great proportions its soils must be patiently brought together until they reach depths sufficient to provide safe anchorage for widely spreading roots against the shock of wind and weather.

American Art has not found opportunity to become deeply rooted in the soils needful for mature ripening, because, from its foundations, America has been passing through stages of rapid transition. Expediency, ever Art-shy, became the uppermost question in the dividing up and parceling out of the Atlantic Seaboard when its acres were thrown open to Old World colonizers. Because the Pacific Coast was also accessible mainly by means of the sailing vessel, California was said to have been founded in a day, and Art found no habitat in the California gold rush.

Likewise, into the heart of the great Mississippi Basin a quick flood of settlers poured. They sought land by means of the natural arteries of trade, either the widening Mississippi River, or its deep-flowing tributaries, but even in those rich lands Art found scarcely a resting place.

But far beyond those lands of quick colonization waited a Territory, inaccessible, remote, dormant, for builders of an Intermountain Empire, which must bring together certain indwelling traits that would forefeel a real American culture.

On the one side, the Rocky Mountains, perpetually snow-crested, rose to challenge and to chasten the invader of its loneliness. On the opposite border stretched the Great American Desert, whose weary wastes drove back any who sought entrance thereat.

Strange indeed, it is, that this isolated West, forbidding in its isolation, became to an earnest people a guerdon in its forbiddance. So entered the Mormon pioneers, history's most intrepid adventurers, carrying hand axes in their belts, driving their tedious ox teams (walking beside them to ease the covered-wagon load) into that remote Territory. And Art took comfort and became the pioneer's wayfarer, for Lo! in the heavy hold of each covered wag-

on were treasures of beauty, were fabrics of fine workmanship, were heirlooms from generations of elevation and subtilization saved for posterity!

For behold! It had come to pass in the Latter Days, that the Prophet Joseph Smith had sent forth disciples by twos, without purse or scrip, preaching to the New World to gather to Zion. Many indeed were the followers at those famed gathering places. And it came to pass that the Prophet called the apostles to cross the wide waters, and they carried the glad tidings of great joy to the Old World.

Among those young Mormon leaders were historians, scientists, statesmen, Christ exemplars, who without purse or scrip, abounding in love and fellowship, once again proclaimed the saving principle "I am my brother's keeper." The harvest was rich. Thousands upon thousands of Old World converts went down into the waters of baptism. At one time, thirty-five thousand Britishers waited to emigrate to Zion in America. The Saints of the Old World turned their faces toward the West and joined forces with the Saints of America, who suffered persecution for conscience's sake.

Thus did a unity of purpose, such as had never been attained before, may never again be witnessed, establish the high destiny of that westward migration.

It was well nigh 100 years ago—to be exact, ninety-seven years ago last July 23rd, that the advance company of those very first Utah pioneers unhitched their oxen just back of where the Lion House now stands. They took their shovels and tapped City Creek and dug the first white man's water ditch in the Americas. My mother's father, President George A. Smith (dubbed "Potato Saint"), planted the first potato. The prayerful pioneers sought to keep themselves open to the inspiration that the time and the occasion afforded. The men in that advance company that day plowed, planted, and irrigated five acres of crops. But they did more, by that very act of flooding a canyon water ditch over the dormant soil, they proved the desert habitable by white men. For through the knowledge of irrigation the desert could be made to blossom as the rose!

THE message that went to the Old World, as well as to the New, appealed to artists, poets, musicians, singers, horticulturists, decorators, authors, editors, wood carvers, pottery builders, lace makers, orchestral leaders, oratorio leaders, costume designers, and gardeners, so that the first settlers were persons of culture. Thus it came about that for years all that was made was made by hand, beautiful and fit. From their covered wagons the pioneer settlers in every valley of the State moved into new log cabins. But the pioneers were home builders and very soon they set up lovely colonial adobe mansions. If lumber was not available from the sawmills, set up on the many canyon streams, the settlers used their cabin logs for sleepers for the new adobe mansions. Red brick and field stone also came into use. No furniture appeared in the shops for the reason there were no furniture shops. Because there arose the need for Art to grace those new mansions, something wonderful transpired. Artists set out to answer

PIONEER BIGLER-LAMBSON HOME

First plastered house in the valley. It stood on the southwest corner of First West and North Temple Streets.

that need, and presently there appeared handmade, hand-carved chairs, chests, mantel pieces, and center tables. Even carved newel posts graced the stairways. Soon a spinning wheel appeared in each and every home.

The pioneer women, not to be outdone by ambitious wood craftsmen and builders, carded, spun, reeled, and wove wool, cotton, linen, and silk that was raised in the Territory. Chests were filled with towels and blankets. Wool suitable for men's clothes and women's dresses was sewed by hand and fashioned into apparel revealing true style.

Floors of beautiful white pine and even of native oak very soon were covered with braided rag rugs and bright-colored rag carpets woven on hand looms. My grandmother, Bathsheba W. Smith, ambitious from girlhood, spun and wove a carpet in green and black stripes for her long back parlor in her home in the Historian's Office. That room of dignity and charm made a fitting background for the fastidiously clothed ladies, Eliza R. Snow, Zina D. Young, Hannah T. King, Dr. Romania B. Pratt Penrose, Phebe Woodruff, Sarah M. Kimball, Emmeline B. Wells, Rachel Grant, Elizabeth Howard, Martha Hughes Cannon, Emily Hill Woodmansee, Marinda N. Hyde, the sweet songbird Mrs. George Careless, Mrs. Harriett A. Thatcher Preston, and "Ma" Smoot. They visited that room where suffrage meetings, Deseret Hospital Board sessions, *Women's Exponent* and various "Retrenchment" groups held forth.

These ladies were seated in charming rocking chairs, "Congress" chairs and lounges. Fortunately, my own seat was my grandmother's lap. Also for my use was a cushioned stool grandmother had ingeniously fashioned from a log sawn for wood.

HOME OF DANIEL H. WELLS HISTORIAN'S OFFICE

Between these two houses, located on South Temple Street where the Templeton, Z.C.M.I. and Medical Arts buildings now stand, flowed the first white man's ditch in America. Bathsheba W. Smith lived in the Historian's Office.

TODAY, many examples of those early-day fashions in art and architecture have vanished. Here and there are groups of the fine old types of pioneer adobe, rock, and red brick houses, if not the first log ones. Heber City has the best in the State which should be saved and cherished by a grateful people for the sake of history.

There were charming coverlets spun of cotton and linen. Many women netted black mitts. Every woman of prominence had at least one white cotton embroidered petticoat. The hand-braided straw bonnets, hand-fashioned and trimmed with colored flowers, were worn by women of style. Each woman seemed to know what would improve her personality—which resulted in style rather than fashion, the women of this era were persons of style and not fashion.

The men even had beaver hats. My grandfather Albert Merrill, Utah's first hatter, was kept busy, and sold his "cowboy" beavers at high prices to the first settlers.

Then there was the knitting. My! my! how the knitting needles clicked on men's socks, children's long stockings. White lace for pillow casing was knitted of linen thread. Silk worms were fed mulberry leaves, silk cocoons presently emerged into silk evening dresses, and real laces were made and worn adding charm to artistic bonnets and gowns, and Art took renewed courage and stability. Culture in Utah spread with the completion of the Tabernacle, the building of its matchless organ, and the organization of the Tabernacle choir. The Social Hall provided the perfect background for artistic step dances, and the Salt Lake Theater made all things possible for appreciation of the best in dramatic art. Artists came and went by the famed Overland Stage.

Did Ralph Waldo Emerson point to the Mormon pioneers and their posterity when he made the prophecy, "The Art of America will come out of the West, amidst the feet of a brave and earnest people"?

Surely the beginning of that West—the redeemed desert—predestinate what must be accomplished by the posterity of the pioneers, in the days upon the very threshold of which we now stand!

Leone Gedge Layton

Counselor Belle S. Spafford

THE appointment by the First Presidency of Leone Gedge Layton as a member of the Relief Society General Board, Wednesday, June 7, 1944, brings to this group a capable and experienced Relief Society worker, one who has a thorough understanding of the program and whose love for the work of the Society is deep and sincere.

For the past four years Mrs. Layton has served as a counselor to Amy B. Towler in the Wells Stake Relief Society, being called to this position after having served seven years as stake theology class leader. Prior to her appointment as a stake board member, she was literature class leader in the Belvedere Ward, where she held the interest of the women and won their regard for her excellent lesson presentation, and where for five years she maintained an unbroken attendance record even though during this period she had young children, one of whom was an infant.

Mrs. Layton has not only been a devoted Relief Society worker, but she has served with distinction in the Sunday School, Primary, and Young Women's Mutual Improvement Association. As Gleaner Girl leader and later as president of the Young Women's Mutual Improvement Association of Belvedere Ward, she established a close personal relationship with the girls and gave valued direction to their lives. The fruits of these years of service are still evident in that the friendships

LEONE GEDGE LAYTON

established have persisted, and many of the girls, even though now women with homes of their own, still seek her for counsel.

Mrs. Layton came from a Latter-day Saint home. Her parents, William R. and Margaret A. Gedge, have always been active in Church work. Mrs. Gedge's musical knowledge and discriminating musical taste, together with her directing ability, have developed choruses and choirs that have delighted Church congregations. For several years she was librarian of the Central Chorus of Relief Society Singing Mothers. The Gedge children, Rachel and Leone, were early taught to love and live the Gospel. Mrs. Layton dis-

plays with pride a ribbon rosette awarded her in the Salt Lake Tabernacle, when she was two years of age, for being the youngest member of the Salt Lake Stake Sunday School.

Throughout the years her testimony has grown strong. She is a student of Church doctrine and has an intelligent understanding of the beliefs of the Church. Her testimony asserts itself in an absolute acceptance of Church counsel and teachings. Together with her husband, Lynn C. Layton, counselor in the Ivins Ward bishopric, she maintains an exemplary Latter-day Saint home. Her three children—Robert, now in the service of his country, William, in high school, and Gary, age eight—have been carefully taught the principles of the Gospel. It is a practice in the Layton home for family members to study the Scriptures together. The children are continually guided to square their conduct with Church standards and to have Gospel principles motivate their lives. The Layton home is a religious one, but this does not mean that it is a somber or a pious one. On the contrary, it is an unusually lively, happy home, where family members enjoy a fine companionship and where the doors are generously opened to their many friends.

Mrs. Layton received her scholastic training in the Salt Lake public schools and the University of Utah. Prior to her marriage she taught school in the Granite School District. She is an avid and discriminating reader, and has been quick to avail herself of educational opportunities. This training and experience have been put to profitable use in her Relief Society work, particularly in developing class leaders. She has the insight to readily recognize potential teaching ability and the capability to develop it. Among the successful class leaders of her stake are many who credit her with giving them confidence in themselves as teachers and of guiding them to success.

Mrs. Layton has an attractive personality. She is alert and analytical. Her bearing is dignified and reserved, yet she is very approachable. She is generous to a fault and extremely appreciative of acts of kindness shown to her. She has true humility; that is, an honest recognition of her own limitations and strengths, and an earnest and sincere desire to learn, to improve herself, and to serve. Her friendships are far-reaching and enduring, and her love for Relief Society work cannot be questioned. She says of Relief Society: "In Relief Society I find satisfaction and friends. These things go deep. To be understood in all one's faults and imperfections and still to be liked, kindles a fire within one that warms the heart. I am grateful to my Heavenly Father for my Relief Society membership."

Relief Society women will find in the new General Board member a devoted and qualified leader, one whom they will love and respect.

Pioneering in Southern Alberta, Canada

Some First Events

Jennie B. Knight

Former Member of Relief Society General Board

Oh, would ye hear and would ye hear
Of the windy wide Northwest?
Faith: 'tis a land as green as the sea—
That rolls as far and rolls as free
With drifts of flowers, so many there be
Where the cattle roam and rest.

—Moira O'Neil

SUCH was the prairie land that greeted Charles O. Card and his two companions, J. W. Hendricks, and Bishop Isaac Zundell, when they arrived in Southern Alberta in the fall of 1886.

Zion was growing, so President John Taylor sent Charles O. Card, then president of the Cache Stake, to select a place in which some of the Latter-day Saints might settle. After weeks of searching, an old mountaineer, in British Columbia, told him of a grass-covered buffalo-plains country to the east. President Card was so impressed by the story that he and his associates took the train to Calgary, then by team they pushed on over tall grass-covered prairies until they came to Lee's Creek in Southern Alberta. Here, this pathfinder selected a townsite which later was appropriately named Cardston in his honor. These men returned to Utah with such glowing reports of this "cattleman's paradise," and its wonderful agricultural possibilities, that, by April 1887, a number of families had sold their homes to trek some 600 miles and settle in a foreign land. President Card with others—Brothers Preese, Allen, Anderson, Leavett, Daines, Layne, and Matkin, preceded them, and arrived at Lee's Creek in March. Here they broke up one and a half acres of ground, planted a vegetable garden, and made other preparations for the oncoming pioneers.

Meanwhile, Mrs. Zina Y. Card, her two children—Sterling and Joseph—with teams, wagons, and drivers, were en route from Logan to join her husband. John A. and Mary Woolf and their six children, also well equipped, joined them, making a very happy group. Other families were added to this caravan as they journeyed northward.

After long hard weeks of slow travel, they reached Helena, Montana, where President Card met them, he having come from Lee's Creek on horseback. Here he took the lead and their journey continued. On the morning of June 1st, he stopped his teams and, waving his hat, shouted for all to come forward to view a pile of rocks, which, he explained to them, marked the international

PIONEER HOME OF PRESIDENT AND MRS. C. O. CARD, NOW USED AS A RELIEF SOCIETY STAKE HOUSE

boundary line between Canada and the United States. Spontaneously, all hats were doffed, then handkerchiefs, scarves, bonnets, and aprons were waved while shouts of "Three Cheers for Canada," "Hurrah for Canada," filled the air. A pause—and then their prayer, their songs and laughter were borne away by the prairie breezes. The ceremony closed as each placed a rock with the other rocks, as a silent pledge that they would rear monuments of enduring values in the land of their adoption. On, these pioneers went, as far as the eye could see there was prairie! prairie! with only one relief, blue Big Chief Mountain in the distance, then, as now, a reminder of the beloved Rockies they had left behind.

The most breath-taking and hazardous experiences encountered en route were fording the rivers. At such times, the wagons had to be tied down and the teams doubled up. The families then would climb into their wagons with all their precious possessions, and the teams and wagons would plunge into the turbid waters, while the occupants practically held their breath until they landed safely on the other side.

Although it was June before the pioneers reached the St. Mary's River, providentially it snowed all day, and at night a heavy frost came, causing the river to drop two feet. Sergeant Brimmer of the Royal Northwest Mounted Police met them at the crossing, June 3rd, and gave all possible assistance. Wagons, cattle, and all were safely brought across in three hours' time. Joy was in their hearts—by evening they would be home! But when they arrived there, the children with quivering voices asked, "Ma where are the houses?" All they could see were a few covered-wagon boxes placed on the ground. But, like Israel of old, they pitched their tents. They slept soundly, and busily all that night the snow heaped up highway and

hollow with a silence pure and white. When morning came there were five inches of snow on the tents and ground, prognosticating a life full of adventure under a new flag. Thus, on June 3, 1887, the first Mormon settlement in Southern Alberta was established.

Cardston is situated between two large Indian reservations, the Blood Indian reservation being on the north. Their chief, Red Crow, thinking this colony was settling on their lands, came to see about it. He was accompanied by twenty-five braves, decorated with war paint and feathers. One of those who was present, tells of the meeting: "Mr. Card (In-no-ye-sto-ye), meaning 'Long Beard,' gave us a full belly and we had a long talk. After the talk the chief clasped Mr. Card's hand and told him that his children, meaning the Bloods, 'will be brothers and friends to the white man as long as Old Chief Mountain is looking on the earth' "—a pledge which still stands.

The Indians were the first mail carriers. Mail came via Great Falls, Montana, to Fort Macleod, from which place the Indians brought it to Standoff where they swam the river on horseback, delivering the mail to Samuel Matkin who brought it to Cardston.

Some of the old ranchers, also, looked upon the presence of these settlers as an offense to them. It is reported that one morning Mr. Cochrane, a wealthy rancher, asked his foreman to hook up his buggy so they could go and fire the Mormons off their lease. When they arrived at the hill where the Indian hospital now is located, and looked at the little camp of immigrants, Mr. Cochrane stopped the buggy and said, "We shall leave them alone, they will all winter kill anyway," and they returned to the ranch. The same fall, however, all of the men of the colony were hired to put up the ranch hay for the Cochranes, which was a godsend to the people in furnishing them necessary funds. Mr. Cochrane knew what it meant to face a winter with heavy snows, piercing winds, and a temperature which some days reached 62 below zero. These pioneers did not "winter kill"; but, later, their Church purchased the Cochrane ranch containing 66,500 acres, where today may be seen comfortable homes and prosperous ranches of Mormon people.

These pioneers were home builders. Their log cabins soon replaced their tents, and they were made comfortable and homelike by the deft fingers of the women folk. Their homes were a refuge from the storms—a place of peace and cheer for the family—a haven of rest for the stranger.

THE first Church services were held in a tent, and later in the bowery, where, on June 12, 1887, Brother Jonathan S. Layne prophesied that a temple would be built on this land owned by the Church.

The first summer with its glorious long sunny days, its wild berries and flowers, abundant fish, game, and fresh vegetables gave way to early autumn frosts and wintery blasts. On December 17, 1887, the first new babies were welcomed into the community—a little daughter, Zina Alberta, came to the Woolf home; and several hours later, a son, Lee Ora, to the Matkin home. Sister Card,

with other sisters, attended the mothers and babies.

As the first Christmas time approached, the children feared that Santa Claus would not find them in that far-off land. However, resourceful Aunt Zina called a meeting of the mothers at her home. Other secret meetings were held, where mothers went with their scraps and sewing kits, and fathers with carpenter tools and odd boards. The older girls were allowed to unravel old hose and to help with cookies and candy. They were as surprised as anybody on Christmas morning when they also received gifts from the community tree, which stood in Aunt Zina's dining room. No one was forgotten. Cheer and gratitude prevailed everywhere; a delicious dinner for every family was followed by a dance in the evening, with music furnished by a mouth organ. Thus ended their first Christmas.

New Year was celebrated on the 29th of January by the dedication of their first meeting house, followed by a grand housewarming. The meeting house was built of logs, furnished with homemade tables and benches, and heated by a stove which stood in one corner. Coal-oil lamps with reflectors were hung in brackets on the walls. This building became the community center for all occasions as well as the schoolhouse, where Jane E. Woolf taught the first school.

The first bride was the jolly, adorable Amy Louise Leonard, who became the wife of Heber S. Allen, April 2nd, 1889. She was lovely in her long white dress, with its tight-fitting, high-necked bodice. The skirt was gracefully cascaded by shirrings and puffs. Their reception

LATER HOME OF PRESIDENT AND MRS. C. O. CARD, ERECTED 1900

was a grand affair held in the Church. All adults were invited to partake of the feast. A large, beautifully decorated seven-tiered wedding cake formed the centerpiece of the banquet table. The hospitality and joy which marked this event was symbolic of the life they spent in Canada.

On June 12th, a daughter arrived at the Card home. They named her Zina after her mother and her grandmother, Zina D. H. Young, who had come from Utah for the blessed event, for Cardston was fifty miles from a doctor.

President Card, realizing the need of a trained nurse for the community, called Mrs. Elizabeth Hammer on a mission to go to Logan to take a course in nursing and obstetrics. She accepted this call, and, after completing her studies in Utah, she returned to Cardston full of confidence in the blessings given her by the Church leaders, in which she had been promised that she would be a successful nurse among the sick of the pioneer families in the Cardston district, whether they were members of the Church or not. Nearly 400 infants were assisted into the world by this saintly woman without the

LATTER-DAY SAINT ALBERTA STAKE SOCIAL CENTER, CARDSTON, ALBERTA, CANADA

loss of a single mother. She herself was the mother of four children.

No community of Latter-day Saints is complete without its auxiliary organizations, and this colony had theirs, also. Mary S. Woolf was the first president of the Relief Society. She and her able assistants at once took up the traditional duties of the organization. They never failed in deeds of charity and social betterment. Only those who have traveled by team over unmarked prairies, encountered unexpected snow and wind storms, crossed swollen streams, and fought dreaded summer prairie fires, can appreciate the courage with which these officers and members of this group carried on.

Sarah B. Daine was the first Primary president. Zina Y. Card was the first president of the Young Women's Mutual Improvement Association. John D. Higginbotham, referring to Mrs. Card in his book *When the West Was Young*, calls her "The Mother of the Mormon Colonies," and says she inherited much of her father, Brigham Young's, energy and ability, that "she was a fluent and convincing speaker, as well as a woman of grace and charm, and exercised a far-reaching influence in the development of Southern Alberta." She entertained and was kind to people in all walks of life. Officials of the Government, of the Church, men of the range or strangers, always found a spontaneous welcome in her log cabin home equal to that which she extended later on in her more palatial brick dwelling. Her own people revered her and called her their own beloved "Aunt Zina." She was loyal to President Card and supported all the enterprises that were so necessary in a new country—such as sawmills, cheese factories, gristmills, and stores. In fact, "toward the development of Cardston and its immediate district, her legacy from her father, of about $30,000, was expended with little return in interest and less in capital."

Mr. C. A. Magrath, a prominent, influential Canadian, writing of his

experiences in Western Canada says:

I visited the Mormons in their small settlement on Lee's Creek in 1887, and was much impressed with what I saw. I question if any organization is quite as well fitted for colonization work as the Mormons. Pioneering-life on the frontier always has been a great struggle in order to get established. The community life of a people naturally must be invaluable to the weaker ones of the group, who, if they stand alone, would run considerable danger of failing.

I am reminded of an incident of what community life may mean. I remember a young man losing his wife in the early spring. He took her remains south to Utah, when he returned he found ten acres of his land had been ploughed and seeded. In my opinion, the movement of the Mormons to Southern Alberta was of inestimable value in opening up that section of the West. They understood irrigation and we were continually being told of the wealth that could be created by the diversion of some of our waters that were wasting down our rivers. (By co-operation of the Galt interests and the Mormons, the first great canals in Southern Alberta were made.)

THE people of Alberta had their trials similar to those of their fathers and mothers who pioneered the Great Basin of the United States. They had their compensations as well—in the marvelous families they reared; in the contributions of valuable citizens and unsurpassed soldiers they have given to their nation; in the canals they made (the first in Southern Alberta); in the trees they planted; in their beautiful temple; in the first schools; in their homes and churches; and in their grain elevators and sugar factories (the latter the first in the Dominion). All of these proclaim the stability of these Mormon pioneers and attest to their blessings from God in whom they put their trust.

Author's Note: I wish to express appreciation to Jane E. Woolf who has preserved, in writing, much of the early history of Cardston, and to the Jubilee Number, June 1937, of the *Lethbridge Herald* for much of the information contained in this article.

SUMMER RAIN

Louise Larson Cornish

How I like a summer rainstorm
When it comes with pounding drops
And a blinding flash of lightning
After which the thunder pops!

And I like the big wet splashes
That are made upon the ground,
With a fragrant damp-earth odor
Comes acreeping all around;

And the cooling swish of water,
And the dripping of the eaves,
And the clean-washed out-of-doors
That a shower always leaves.

Yes, I think it most exciting!
And I get a mighty thrill!
When there's thunder mixed with lightning
As the clouds begin to spill!

The Three Witnesses of the Book of Mormon

Preston Nibley

THE vision of the Three Witnesses of the Book of Mormon took place on the Peter Whitmer farm, three miles south of Waterloo, in western New York, some time during the latter part of June 1829. About one month previous to this event, the young Prophet Joseph, with his wife Emma and his scribe Oliver Cowdery, had arrived at the Whitmer home after a journey from Harmony, Pennsylvania, where a considerable portion of the Sacred Record had been translated. The reason that Joseph, Emma, and Oliver left Harmony, was that they were being constantly harassed and persecuted by their neighbors. Emma's father, Isaac Hale, had practically ordered them away from his premises. It was at this juncture that Oliver Cowdery had written to David Whitmer asking if they might find refuge under his father's roof, and help to complete the translation. In answer to this request, David Whitmer had gone after them with his team and wagon, and had brought them to his father's home.

The Whitmer family, in 1829, consisted of the father, Peter Whitmer, his wife, Mary, and seven children, five sons and two daughters. It was not an easy task for them to take into their log home the three visitors from Harmony, but they were all deeply impressed with the nature and importance of the young Prophet's mission. They were anxious to do anything possible to assist in the translation of the Sacred Record. With their co-operation the work went rapidly forward, and was completed, as stated above, about the latter part of June.

The vision of the Three Witnesses took place in the daytime. According to the Prophet Joseph Smith, who was an eyewitness to this important event, we have the following:

> . . . we knelt down again and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments"; when, immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen, is correct, and I command you to bear record of what you now see and hear." (D. H. C. Vol. 1, pp. 54-55)

Such were the circumstances of the great vision of the Three Witnesses of the Book of Mormon. It is not necessary to reproduce their written testimony here, as it has been read and reread, and has appeared

in every copy of the Book of Mormon from 1830 until the present time.

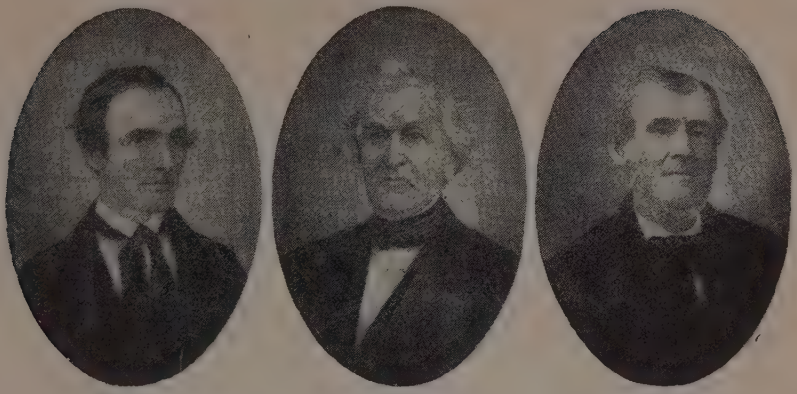
Oliver Cowdery, David Whitmer, and Martin Harris were obscure, unpretentious men when they witnessed the great event related above. Had they not formed the acquaintance of Joseph Smith it is doubtful if any one of them would ever have been known beyond his small community. They were not great men; but what they saw and heard on this June day in the little grove on Father Whitmer's farm was great. There is nothing greater! For here once more was definite, conclusive evidence that there is a God in Heaven, and that He is mindful of His children here upon earth.

According to the accounts, Oliver Cowdery, David Whitmer, and Martin Harris "were overjoyed with the greatness of the things they had seen and heard!" Yet, strange as it may seem, not one of them was able to continue long in the Church under the leadership of the Prophet Joseph Smith. All of them soon began to assume that they were better qualified to lead the Church than was the man whom God had called to found His Kingdom. Shortly after their great vision, Oliver Cowdery wrote Joseph a curt letter commanding him to change a verse in one of the revelations. Martin Harris had already caused the Prophet great trouble by going contrary to his advice with regard to the first 116 pages of the manuscript of the Book of Mormon. Through his disobedience the precious document had been stolen and destroyed. David Whitmer, after locating with the Saints in Kirtland, had actually connived with a group of apostates to have Joseph deposed as the head of the Church and himself elected to that exalted position. Not one of the Three Witnesses could be true servants to the greatest man of modern times; they could not recognize his greatness; they had not learned the principle of loyalty.

When the time arrived that Oliver Cowdery and David Whitmer came out in open rebellion against the Prophet, in Missouri, he permitted the High Council to take action against them, and they were excommunicated from the Church. Martin Harris was not excommunicated, but when the members of the Church moved away from Kirtland, he remained on his farm in that vicinity and became inactive.

After the year 1838, Oliver Cowdery, David Whitmer, and Martin Harris went their separate ways. Oliver Cowdery studied law, and practiced to some extent in Ohio, Wisconsin, and Michigan. He kept up a correspondence with some of the leading brethren of the Church, but made no attempt to reunite with them. However, in October 1848, four years after the death of the Prophet Joseph Smith, Oliver Cowdery, with his wife and daughter, arrived at Kanesville, Iowa, to outfit for the long journey across the plains. Here he met with Apostle Orson Hyde and expressed his desire to again unite with the Mormon people, and join them in their gathering place in Salt Lake Valley. He was accordingly rebaptized and accepted into the Church. In a public meeting at this time he made the following strong statement:

> I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph



OLIVER COWDERY DAVID WHITMER MARTIN HARRIS

THREE WITNESSES OF THE BOOK OF MORMON

Smith, as he translated it by the gift and power of God, by means of the Urim and Thummim, or, as it is called in the book, the "holy interpreters." I beheld with my eyes and handled with my hands the gold plates from which it was translated. I also saw with my eyes and handled with my hands the holy interpreters. That book is true. (Andrew Jenson, *L.D.S. Biographical Encyclopedia*, Vol. 1, p. 349.)

A few months after making this statement, Oliver Cowdery died suddenly, March 3rd, 1850, at the home of his father-in-law, Peter Whitmer, in Richmond, Missouri.

David Whitmer lived until he reached his 84th year. During his long life he never deviated from his original testimony as given in the Book of Mormon. In 1878, when visited by Orson Pratt and Joseph F. Smith, he said, when describing the vision of the Witnesses:

It was just as though Joseph, Oliver and I were sitting here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away around us, I cannot tell how far, but in the midst of this light, about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him) there appeared, as it were, a table, with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, and the directors (namely, the ball which Lehi had) and the interpreters. I saw them just as plainly as I see this bed, and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon, were translated by the gift and power of God. (Andrew Jenson, *L.D.S. Biographical Encyclopedia*, Vol. 1, p. 266.)

David Whitmer did not again unite with the Church after his excommunication in 1838. He lived for fifty years beyond this time, and died at Richmond, Missouri, January 25th, 1888, in his eighty-fourth year. On his death bed he reiterated his testimony of the vision of the Witnesses.

Martin Harris is the only one of the Witnesses who joined the Saints in Utah. He was in his eighty-eighth year when he arrived in Salt Lake City in August 1870. He

lived five years among the members of the Church in the valleys, and bore testimony of the vision to everyone who was interested in hearing his message. My own father, Charles W. Nibley, was one of those who heard him. Martin Harris died at Clarkston, Utah, on July 10th, 1875. During his last illness, according to his son, Martin Harris, Jr., "he continued to talk and testify to the truth of the Book of Mormon, and he was in his happiest mood when he could get somebody to listen to his testimony. . . . The last audible words he spoke were something about the witnesses." (*Andrew Jenson, L.D.S. Biographical Encyclopedia,* Vol. 1, p. 276.)

It is to the everlasting honor of Oliver Cowdery, David Whitmer, and Martin Harris that, amidst the changing scenes and vicissitudes of life, they remained true to their testimony of the divine origin of the Book of Mormon.

FRUITION

Leone G. Layton

Dedicated to Lydia Purnell

Gaunt as a wind-stripped poplar, she
Holds up her arms to eternity.
Life's storms have swirled about her trunk;
Deep from the earth her roots have drunk.
No careful nurture in sheltered field
But wind-swept wastes have been made to yield.
Her strength was drawn from earth and sky;
The calm of the heavens deepened her eye,
And peace born of faith in One above
Who watched o'er her with a Father's love.
No dread of the passing in her mien,
No senseless whine of what might-have-been.
Though weakened her roots, waiting leave of earth
Stalwart she stands, welcoming rebirth.

Rumania

Dr. Leland Hargrave Creer

Head of the Department of History and Political Science, University of Utah

[This is the fourth in a series of articles by Dr. Creer on the historical backgrounds of some of the European countries involved in the present war.]

PART I

RUMANIA, whose history began as a Roman colony, was formed within Turkey in Europe by the union of the Danubian principalities, Moldavia and Wallachia, in 1861. Independence was proclaimed, in 1877, during the Russo-Turkish War, and confirmed by the Treaty of Berlin (1878.) As a result of World War I, the area of Rumania was more than doubled. From Austria-Hungary she acquired Transylvania, Bukovina, most of the Banat of Temesvar, and from her ally Russia, her former province of Bessarabia. The latter cession was not recognized by England until 1922, by France until 1924, by Italy until 1927, and even by Russia until 1933. At its largest extent, the area of Rumania was 113,864 square miles and its population (1937) was 19,525,269. Included in her population were 1,500,000 Transylvanian Magyars; 1,000,000 Bessarabian Ukrainians; 750,000 Germans; 750,000 Jews; and 250,000 Bulgarians. Despite the fact that the Rumanian government, in 1919, signed a minority treaty, there have been continued complaints concerning her maltreatment and repeated injustices directed toward her subordinate peoples. The minority question remains today one of Rumania's great unsolved problems. With the Nazi occupation of the country, King Carol was forced to re-cede to Russia the rich province of Bessarabia and northern Bukovina; to Bulgaria, the province of Dobrudja; and to Hungary, the northern part of Transylvania—in all, an area of some 38,000 square miles.

The most important physiographical feature of Rumania is the Danube River, which, for 300 miles, constitutes its southern boundary; and then, for an additional 200 miles, flows exclusively through Rumanian territory until it empties into the Black Sea. The second great river, the Dniester, forms the northeastern boundary. The Carpathian Mountains extend from north to south in the middle of the country and form, at the border of Transylvania, a juncture with the Transylvanian Alps which then extend westward for some two hundred miles. Control of the Danube River as an artery of commerce, and its inclusion of the entire northwestern shore of the Black Sea as a part of its area, makes Rumania the most strategically located of any of the Balkan countries. It is bounded on the north by the U. S. S. R., Czechoslovakia and Poland; on the east by the Ukraine (U. S. S. R.)

Drawing by Evan Jensen

RUMANIA

and the Black Sea; on the south by Bulgaria (separated by the Danube River); and on the west by Yugoslavia and Hungary.

The soil of Rumania is fertile and, for this reason, agriculture and stock raising constitute the industries of more than eighty per cent of the population. The total tilled land (1935) amounted to 34,249,326 acres or forty-four and seven-tenths per cent of the entire surface of the country. The most important agricultural products are wheat, rye, barley, oats, and corn. Vineyards are plentiful. The country yields salt, iron, copper, petroleum, natural gas, and zinc. In fact, except for Russia, Rumania produces more wheat and petroleum products than any other country in Europe. The ministry of agriculture (1935) estimates the value of Rumanian forests (18,100,000 acres) at $347,422,000; the value of arable lands (34,249,326 acres) at $412,464,000; and the value of livestock at $496,000,000.

Of all the peoples of the Balkan Peninsula, the Rumanians have remained the most independent and the least effected by foreign influences. A Latin people, surrounded by Slavs and Magyars, they were never really absorbed, like the Serbs, Bulgars, and Greeks, into the Ottoman Empire. About the year 101 A.D., the Emperor Trajan organized the province of Dacia in the

trans-Danubian area, and a province of the Roman Empire it remained until the close of the third century. About the year 271 A.D., the Roman legions were withdrawn, and the colonists, in order to avoid the barbarian inroads, fled into the Carpathians.

For the next thousand years Dacia was merely a highway for successive hosts of barbarian invaders. But they came and went, and none of them, except the Slavs, left any permanent impress upon land or people. As the barbarian flood subsided, the Daco-Roumans emerged from their mountain fastness, and, towards the close of the thirteenth century, established the Principality of Wallachia, and, a century later, that of Moldavia. The former was reduced to vassaldom by the Turks in 1412, the latter in 1512; but neither principality ever wholly lost the sense or the symbols of independence. Both paid tribute to the sultan, but down to the eighteenth century they continued to elect their own rulers.

TOWARDS the close of the sixteenth century there occurred a brilliant interlude which led, for a brief time at least, to the complete realization of unity and independence by the two principalities. In the year 1593, Michael the Brave became Voyvode of Wallachia. He inaugurated his brief but brilliant reign by flinging down a challenge to the Ottomans. The latter, then engaged in their prolonged contest with the Hapsburg emperors, quickly realized the importance of Michael's defection, and turned aside from the Hungarian campaign to inflict upon their revolted vassal what was expected to be a deserved crushing defeat. But Michael's forces, though hopelessly outnumbered, won at Kalougareni a decisive victory over the Ottoman army under Sinan Pasha (August 13, 1595). Strengthened by reinforcements from Transylvania and Moldavia, the victor pursued his advantage with such effect as to drive the Turks in headlong route across the Danube. At a single stroke the independence of Wallachia was temporarily achieved. Victorious over the Turks, Michael then turned to the higher task of reuniting under one crown the whole Rumanian people. On October 28, 1599, in the battle of Schellenburg, he inflicted a crushing defeat upon a rival claimant and established himself as Voyvode of Transylvania. He next turned his attention to Moldavia, which he soon reduced to submission. Thus for a brief space of time, the whole Rumanian people of the three provinces of Transylvania, Moldavia, and Wallachia were united under Michael the Brave. In 1601, however, this temporary union was dissolved by the assassination of the popular "Latin hero" and for more than two hundred years thereafter, because of his untimely death, all hopes of unity or independence among the Daco-Roumans subsided.

The fortunes of the principalities reached their lowest ebb in the eighteenth century. Suleiman the Magnificent had, in 1536, concluded an arrangement by which election of the ruling princes was left to the principalities themselves. But in 1711 even this remnant of independence was extinguished. The hospodarships of the two principalities at this time were sold at auction

by the Porte and, for 110 years thereafter (1711-1821), Moldavia and Wallachia were ruled by a rapid succession of Greek bureaucrats. The more rapid the succession the better for the Turks. Consequently, each hospodar, knowing that his tenure would be brief (in 110 years there were thirty-seven hospodars in Wallachia and thirty-three in Moldavia), had perforce to make hay while the sun shone, and the system was, as M. Xenopol has said, neither more nor less than "organized brigandage."

Meanwhile, the prospects of Rumania suffered from the weakening of Ottoman power and the disintegration of the Turkish Empire. By the Treaty of Carlowitz (1699), the Turks were compelled to cede to the Hapsburgs the whole of Hungary, except the Banat of Temesvar, together with the Rumanian Duchy of Transylvania. By the Treaty of Passorowitz (1718) the recovery of Hungary was completed by the cession of the Banat of Temesvar, while at the same time the Hapsburgs acquired the whole of the territory known as Little Wallachia, that is the portion of the principality bounded by the river Aluta. The latter acquisition proved to be only temporary, for the Turks recovered it by the Treaty of Belgrade in 1739. In 1775, however, the Hapsburgs claimed and obtained from the Turks the Bukovina. The incensed Moldavians energetically protested to the Porte against the cession of a district which was not merely an integral part of the principality but "contained their ancient capital, the mausoleum of their kings, and other historical monuments and associations." (Marriott, *The Eastern Question*, p. 289.) But the pleas of the Moldavians fell upon deaf ears.

Meanwhile, the Russians, beginning with the ambitious Peter the Great, began to concern themselves with the Danubian principalities. The Russian interest was not ethnographical, but partly geographical and partly ecclesiastical. Especially after Russia displaced the Turks as the major Black Sea power in the latter part of the eighteenth century, did the location of the provinces suggest to Russian strategists questions of the highest significance. It was not surprising, therefore, that by the Treaty of Kutschuk-Kainardjii (1774), reaffirmed by the Treaty of Jassy (1792), which ended Russo-Turkish wars, the Russians demanded and obtained the right of protectorate over Moldavia and Wallachia, even though the principalities were restored to the Porte. A Russian consulate, against the wishes of the sultan, was established at Bucharest, and Russian agents dispatched throughout the principalities. Clearly the policy of peaceful penetration had begun. These concessions wrested from the Porte coincided with the successful expansion of Russia southward to the shores of the Black Sea at the expense of the Turks. Henceforth, Russia, not Turkey, was to dominate the great inland sea, and, by assuming the role of protector of Greek Orthodox Christians within the Turkish Empire—a right guaranteed by the aforementioned Treaty of Kutschuk-Kainardjii (1774), she was also accorded the excuse for subsequent interference in Balkan affairs.

During the Napoleonic Wars (1796-1815), Moldavia and Wallachia were regarded merely as a

pawn in the game of diplomacy and of war. Thus in 1802, the Porte, in temporary alliance with Russia against France, found it necessary to placate the Czar by allowing him the privilege of controlling the appointment and tenure of the hospodars of these states, whose term of office was henceforth to be limited to seven years. When, also in 1806, Napoleon compelled the sultan to declare war upon Russia, the latter responded by invading the principalities. In 1807, Napoleon decided upon a new move in the diplomatic game and agreed at Tilsit to divide the world with Czar Alexander. The Czar's share was to include the Danubian principalities. But the Tilsit provisions were never carried out and, instead, in 1812, the Czar, in order to render secure his left flank, through the Treaty of Bucharest agreed to evacuate the principalities in return for the cession from the Porte of the important province of Bessarabia. And says Marriott:

> The Treaty of Bucharest was, for the Turks, a colossal blunder; to Moldavia, it involved a painful sacrifice. Nor did it tend to assuage the bitter memory which the period of Russian occupation had implanted in the minds of the Rumanians. Though the Russians had come as "liberators" there is no period in the history of their country to which the Rumanians look back with greater bitterness. More particularly do they resent the fact that by the dismemberment of Moldavia a population which now (1918) numbers two million Rumanians exchanged autonomy under the Sultan for absorption in the Empire of the Czar. (Marriott, *The Eastern Question*, pp. 291-292)

With the outbreak of the War of Greek Independence (1821), the custom of choosing only Greek hospodars for Moldavia and Wallachia was discontinued. Henceforth, these officials were to be selected from among the native Rumanian nobility. To the Rumanians, however, this change brought little advantage. It signified only a transference from one alien master to another, for from 1822 to the outbreak of the Crimean War in 1854, as a result of the Convention of Akerman, the Russians enjoyed a virtual protectorate over the principalities. "The hospodars were to be elected henceforth for a term of seven years by the native boyards, and were not to be deposed by the Sultan without previous notice to Russia." The important Treaty of Adrianople (1829), provided for the complete evacuation of Moldavia and Wallachia by the Turks and conferred upon them practical autonomy. In 1834, the Russians formally terminated their regime of occupation in the provinces. However, this did not end their interference in Rumanian affairs. In fact, so bitter did the anti-Russian feeling become that, in 1848, the inhabitants of the principalities appealed to their nominal sovereign, the sultan, "to deliver them from their liberators," and raised, though unsuccessfully, the standard of national insurrection.

Then came the Crimean War in 1854, and with it the decisive defeat of Russia by the Allies—France, England, Sardinia, and Turkey. Peace was concluded at Paris in 1856. The treaty provided for the strict neutralization of the Black Sea and the dismantling of all military arsenals on its shores; free navigation of the Danube River; the abolition of the Russian protectorate over

Moldavia and Wallachia and the special right to protect Christians within the Turkish Empire; and the cession of southern Bessarabia to Moldavia. At the Congress of Berlin (1878), Russia recovered southern Bessarabia, but was forced to cede Dobrudja, to the south, to Rumania in return.

By thus freeing them from Russian domination, the Treaty of Paris enabled the Rumanians in the two quasi-independent principalities of Moldavia and Wallachia to realize their long-cherished dream of a united national existence. At first the Powers of Europe sought to thwart the ambition of the Rumanian nation, and, at a congress in 1858, resolved to prevent the unification of the two states. Especially were the Austrians adamant. Francis Joseph feared that any departure from his long established policy of *Divide et Impira*, such as the Rumanian project would represent, would lead to dangerous nationalistic repercussions within his own polyglot empire—particularly among the Rumanians of Transylvania and the Bukovina. The Austrian position was supported by England and Turkey. Over this issue, the diplomatic situation became so grave that it appeared almost certain that war would be renewed in the Near East. But the threatened crisis was averted. This was due partly to the desire of Emperor Napoleon III of France to avoid any break with the English Court; partly to the reluctance of Russia and England to revive a war in the turbulent and highly dangerous Balkan area; partly to England's pre-occupation with the Sepoy mutiny in India; but, above all, to the adroitness and tenacity of the principalities themselves.

Undaunted at the opposition of the Powers, the separate representatives of both principalities meeting simultaneously at Jassy in Moldavia and at Bucharest in Wallachia voted "to favor the union of the Principalities in a single neutral and autonomous state, subject to the suzerainity of the Sultan, and under the hereditary and constitutional government of a foreign prince." Then two years later (1859), similar assemblies elected as their prince, the same man, one Colonel Alexander Couza. This flagrant defiance of the will of Europe caused considerable commotion in the chancellories; but the Powers eventually had the good sense to accept the accomplished fact; and on December 23, 1861, the union of the principalities was formally proclaimed. The newly created state was christened Rumania, and Bucharest in Wallachia was named the capital. Sixteen years later, in 1877, the Rumanians proclaimed their national independence from Turkey. This was confirmed a year later by the signatory powers at the Congress of Berlin.

(To be concluded)

Woman's Sphere

Ramona W. Cannon

IN behalf of the Minute Women of Utah, Mrs. John T. Wahlquist, their state head, recently received a certificate of award from the National Women's Division, War Production Board. Also, by request, she explained the Utah system to a regional convention of salvage workers in New York City—all men, by the way. She has been invited to address similar gatherings in the South and the Middle West. The name *Minute Women* is original with the Utah group, and their method of organizing and working, says Mrs. Wahlquist, is borrowed from the Relief Society visiting teacher system. Mrs. L. A. Stevenson, capable head of the Salt Lake area, reports 170 tons of paper collected in the last city drive. All American paper mills have been closing one or two days a week, except the one in Denver which has remained open daily because of Utah's supply. Paper salvage is important because the chemical required to process newly made paper is needed for armament, and old paper can be reprocessed without that chemical.

DORIS Fleeson, overseas correspondent for *Woman's Home Companion*, marvels at the endurance of American nurses in Italy, who work uncomplainingly from twelve to twenty hours a day, and in spite of many obstacles maintain a dainty, feminine appearance.

NOW that Princess Elizabeth of England is eighteen, she possesses the constitutional right to become monarch without a regent, should the throne become vacant.

WARTIME America, haven for many of the world's gifted human beings, is enriched by their varied talents. Two outstanding women musicians in our midst are the pretty Russian cellist, Raya Garbousova, and the Polish Wanda Landowska, who plays exquisitely on the harpsichord. This instrument went out of fashion more than 100 years ago when it was replaced by the piano.

SIGRID UNDSET, noted Norwegian author and graduate of American Russell Sage College in 1941, says that although the Axis has immediately destroyed or rendered powerless the trained intellectual women of conquered nations, the women of the peasant and working classes have risen astonishingly to take their places in the underground.

IN June, Sister Anna Rasmussen of Castle Dale, Utah, was 100 years old. She danced ten times at her birthday party; one number was an energetic polka. She has sixty-five living descendants.

EDITORIAL

VOL. 31 AUGUST 1944 NO. 8

"Honest and Wise Men Should Be Sought For"

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

Nevertheless, when the wicked rule the people mourn.

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil (Doc. and Cov. Sec. 98:8-10).

ONCE more the time approaches in which "honest men and wise men should be sought for diligently." It is the privilege of every Latter-day Saint who is a citizen of this great nation to vote, in accordance with the laws, for the candidates of his choice in the coming primary and general elections. It is also the obligation of every Latter-day Saint, as the Lord has commanded, to seek diligently for honest and wise men.

These times are extremely critical in the history of the country, and, to many, the days that lie ahead appear menacing and forbidding, and seem to hold out a threat of conditions developing in the nation even more grave and serious than those of the present time. In such circumstances, it is of vital importance that the great mass of the citizenry express their choice, so that, in reality, the country will be ruled by the choice of the great majority, for there is wisdom in the voice of the people.

Every Latter-day Saint woman should prayerfully study the issues involved in the coming state and national elections, and the character of the men and women seeking to represent the people, and then cast her ballot according to her convictions.

There is a great record of achievement in voting in the history of the Mormon woman. From the time of the organization of the Church she was granted the right to sustain in Church gatherings. The early pioneer woman possessed the franchise until Utah became a territory. Later she was again given the voting power, and a Utah woman, Seraph Young, was the first woman in the United States to vote, casting her ballot on February 21, 1870, in a Salt Lake municipal election. Throughout the years when the women of the United States were seeking a woman's suffrage amendment to the Constitution, the Mormon women joined with the national leaders and worked early and late for "The Cause." It will be twenty-four years this month since the nineteenth amendment, granting women suffrage, was added to the Constitution.

Latter-day Saint women will show their appreciation of the right to vote by casting their ballots in the fall elections. It is a duty which each woman must perform for herself. Let her cast her ballot for "the honest and wise" that this country, ruled by such individuals, may ever see freedom become more firmly entrenched—that this government, "of the people, by the people, and for the people shall not perish from the earth."

M.C.S.

Sixty Years Ago

Excerpts from the *Woman's Exponents*, Aug. 1, and Aug. 15, 1884

"The Rights of the Women of Zion, and the Rights of the Women of All Nations"

Editorial Notes: We devote most of the editorial columns of this issue to the teachings of Joseph the Prophet given to the Relief Society in Nauvoo. . . . We trust the sisters will not only read these articles, . . . but will preserve the papers, that these important things may be kept on record.

* * *

Husbands and Wives: It has often been said that there is no love so enduring, so constant and unwavering as a mother's love. This view, as a rule, I coincide with, and I think it may be as truthfully said that there is no love more ardent and irresistible than that existing between husband and wife if based upon pure principles, it breaks down all barriers, sweeping all before it with a force not easily withstood. . . . Her [the wife's] greatest joy is not occasioned by his building her a fine house; nor by buying her a new dress or an organ, neither by elaborate or extravagant demonstration of affection in the presence of others. Oft times a silent pressure of the hand or loving glance of the eye is far more potent; they touch the tenderest chord of the heart and waken a response more eloquent than words. . . . Etka.

* * *

Notes and News: "The women of Siam have petitioned the king to take from their husbands the right to pledge them in the payment of gambling debts." This is a legal sacrifice to which women are liable in that country by getting married.

Mrs. Julia Ward Howe of Boston, delivered a lecture before the Concord School of Philosophy Saturday, July 26th, subject, "Emerson's Relation to Society." It is said to have been the principal feature of the occasion, and that "the audience was a brilliant one," as it was no doubt a critical one. This eminent, scholarly lady has won much distinction in literary and in social circles.

The newspapers give a good account of the voting by women at the elections in Washington Territory. There has been considerable laudable enthusiasm on the matter, which has made it all the more interesting. For our own part we never have had any doubts but that women would conduct themselves with all due propriety on these public occasions, and not lose a particle of their womanliness, a wonderful characteristic word in this day of woman's advancement.

* * *

A Happy Birthday—Editor *Woman's Exponent*: It is a long time since you have heard from the Smithfield Relief Society, but we are trying to live up to the mission we were organized for, assisting the poor and the aged, caring for the sick, and striving to do good to all. Sister Adeline Barber is our energetic and kind President. . . . Wishing the Exponent success in disseminating the truth and in showing to the world that the women of Utah are able to take care of themselves without any outside help, I remain, your sister and co-worker, Elizabeth J. Jushaw, Smithfield, Feb. 18th, 1884.

Forward, Without Fear

Dorothy Clapp Robinson

CHAPTER ONE

IT was early afternoon of a June day in 1844. The *River Maid* finishing her journey up from New Orleans was disgorging her passengers and freight. On a newly constructed pier Ann Kristin Mortensen watched with lively interest, impervious to the heat that wrapped about her like a sticky blanket. A vagrant breeze from off the river flickered aimlessly across the planks with a half promise of relief then wandered on, letting the blanket settle more closely about the indifferent girl. For Ann Kristin was only vaguely aware of the heat, the dank smells, the coarse shouts of the men. She was here at last, in Zion!

"Zion," she whispered reverently. "Our long hard journey is over. Our troubles are past."

It was so—so different. The river, the trees, the wide vistas were so immense. For a moment homesickness, like a wave of nausea, sickened her. Home was so far away. The skies above Loftshammer were so blue, the peaks so near. America, her father had once said, was like the Gospel, deep and wide and all encompassing. America was her country now, if she could endure staying here. It was her parent's, too, for already their bodies were moldering in its soil. Mother in New York; father in New Orleans.

Immigrants pushed about her, guarding boxes, separating bundles. Weary faces were alight with anticipation. All were eager for what awaited them at journey's end.

"Take the trail to the right." She heard it repeated in faultless English, in broad Cockney, in Welsh. The crowd surged about and past her. Then Helga spoke.

"I'll help Johanna. She is so weary and Niels has so much to carry. Watch the trunks until I get back. Remember Elder Lewis' warning. Don't leave that trunk."

Just then Niels Hansen came up. He was tall and broad, but his gaunt features told a story of long privation. The ferocity of beetling black brows was belied by the gentleness of his gray eyes. On one shoulder he balanced a huge wooden chest. In his free hand he gripped two canvas bags. Both he and Johanna wore the rough clothes and wooden shoes of the peasant.

"I will go ahead," he told them in Norwegian. "Miss Helga will come with you, my Johanna."

"No, no, Niels," Helga chided. "We are in Zion now. You must speak American."

Bafflement erased the simple trust from Niel's face. Johanna saw and her hand touched his arm caressingly. With a huge sigh of relief he started up the path that lead to Camp Lewis, a scant quarter of a mile away. Johanna reached for another bag but Helga took it from her.

Ann Kristin watched as they went slowly up the trail. Johanna was too colorless, too frail. She was heavy with child, and each step took something from her diminishing strength, but her pride was untouched. Niels and Johanna, with many others had been stranded in New Orleans. The heat and fever, so hard on those from the North Countries, had undermined her rapidly. But now the cruel journey was over and Niels could get work and buy good food. Strength would come back to her sinews and flesh to her bones.

"Erva's baby died. They couldn't get it to eat and they had to bury it without Ez. He's working down in Missouri and they couldn't get word to him."

The shrill treble of a child's voice rose above the other sounds. Ann Kristin turned her head quickly. A tall, lean man in homespun trousers and wide-rimmed hat was threading his way through the crowd. A small boy, whose short legs were skipping excitedly, was holding fast to one of his fingers. Quite evidently they were looking for someone. The tall one caught sight of Ann Kristin and stopped abruptly. Their glances met and the girl smiled expectantly. He started to speak, thought better of it, nodded curtly and went on. Huh. Not one of the immigrants, but there was something definitely familiar about his eyes. No. She was imagining things. She could not have seen him before. He was the type one did not forget.

"Where's the Wonder Man?"

Ann Kristin's smile faded quickly to annoyance. Before her stood a redheaded girl with mocking black eyes.

Her companion was a lanky, loose-jointed young man whose abnormally large mouth widened into a startling grin.

"I have no idea of whom you are speaking, Patty Lou Turner."

"Do tell," the girl drawled softly. Her companion spoke quickly.

"Is that what you-all expected of your new Church?"

The black eyes flashed dangerously. "Certainly it is what I expected, Jake Nichols, and if you-all don't —."

Ann Kristin turned away. Her baggage was piled beside her. She felt a momentary sense of guilt at the amount of it. She and Helga had so much, while so many had nothing. Even her dress marked her as different. It was of blue flowered voile. The same blue as her eyes, and its many ruffles billowed about her, hiding all but the toes of her dainty shoes. A nosegay hat flaunted blue ribbon bows that draped over the back of her flaxen curls. Helga had been out of patience with her.

"You should not have put on such clothes," she had chided. "There will be time and place for finery when we cross over to Nauvoo." She had been on deck and had come back to see that all was in readiness. Yet she looked a little doubtfully at her own dark poplin, her heavy boots. Everything about her, she thought a little enviously, was dark and heavy. Her bones were large, her brows and hair thick and heavy. Beside her, Ann Kristin was a fairy, small and nimble.

It was too late to change. Their trunks were already locked and strapped. Standing on the pier, Ann Kristin was acutely conscious of her mistake. But there had been many mistakes in the two years since

leaving Norway, and many stops. The happiest had been England where they had stopped for baptism; the unbearable one, in New York, where her mother was buried. She removed one glove and looked at a ring on one slender finger. It was curiously made and very old. As long as she could remember her mother she could remember this ring on her finger.

"I am here at last, with a dray of sorts."

Ann Kristin whirled quickly. A young man stood beside her, a smile of triumph playing about his full, rather loose lips. His black coat and immaculate gray trousers set him apart from the none-too-clean, roughly clad men milling about, as surely as his cultured tones and formal words.

"This trading post has been established since our people came here, and vehicles are hard to get."

Her pulse quickened. "Brother Bedloe, you came up so quietly I did not hear you."

His smile widened. "I am sure my steps were loud enough on these creaking boards. You were dreaming. There is still a far-away look in your eyes."

"Yes." She looked again at her ring. "I was thinking many things—of father's hearing the Gospel while in England—of our long——."

"I know; but now you are here at last, in Zion."

"Oh, yes." Unshed tears brightened her eyes. "It is hard to believe that all our heartaches are in the past. I am actually here—in Zion. Mother wanted so much to reach Nauvoo."

His face sobered. "Kristin, dear, you must prepare yourself for disappointments."

"But why? What more could we suffer? Surely, too, all the Saints are not like—I mean they are not all poor like these immigrants."

"Far from it. This group, I understand, were stragglers, stranded in New Orleans by lack of funds. I wish you would let me take you to Nauvoo now."

"No. Helga would not consent. We must stay and help Elder Lewis with the others."

"It looks as if he had deserted us. He left the boat at Montrose this morning and has not come back."

"Did Captain Russell leave him?" she asked in alarm.

He shrugged. "Certainly not. Captain Russell is a friend of his. He must have driven up. He is probably in camp now helping to get the immigrants settled. It is going to be very crude."

Ann Kristin laughed. "You worry too much about me, Brother Bedloe."

"Tom is the name."

"Tom." She repeated the name slowly. "It is strange on my tongue. It is hard to say just *Tom*."

"You might put *darling* with it."

She caught her breath a little at that and a vivid pink washed over her face and neck. She said almost primly, "If the others can endure it indefinitely, I can for one night."

He picked up a bag. "There is a mind and will under that pretty hat. You should send your luggage across."

"No! No!" Her words held a note of alarm. "We must keep our trunks with us. Helga would insist on it, too."

"In that case I will see them loaded and then we will walk up."

"Brother Bedloe—I mean, Tom, should I not go with—?" She hesitated and looked toward the dray. It gave her a start. Tom was so fastidious, but perhaps this was all he could get. The dilapidated old wagon was drawn by a flea-bitten mule. Waiting beside the wagon was a gangly youth with a long, sunburned nose and tobacco-stained mouth. He blinked at Kristin's look, and spat tobacco juice between the mule's ears. She glanced away and met Bedloe's amused smile.

"I don't think you want to ride; but if you insist on guarding your property, I will go along with it. That is," he added, "if you will trust me with it."

"Tom. I hope you didn't think that—."

"I was teasing because you guard your trunks so carefully. One would think you had a fortune concealed in one of them. A-ha! Guessed it that time. Don't worry, my dear. I shall guard it as my own, which is quite fitting under the circumstances."

Again she started to protest, but he patted her arm. "The cart is much too dirty for your pretty dress. Camp is only a short way through the trees but a long way by the road. Run along. We will be there soon after you are."

She still hesitated, but he motioned to the boy and they began loading. The trunks first and then the bags. It was silly to hesitate. She was going to marry Tom—soon; but she had promised Helga not to leave the trunks alone, even for a moment, especially the small one. Bedloe was paying no heed to her, so, stifling her fears, she turned and started up the trail. What else could she do? She was lucky to have a good man like Thomas Bedloe to look after them, and her. He with others, including Patty Lou and Jake, had joined the company at St. Louis. He had fallen in love with her immediately and she with him.

It was the strangest thing, she reasoned, that a number of people disliked him. That was because of his clothes and his polished manner. Patty Lou Turner—but then Patty Lou was full of whims. One moment she seemed to be in love with him, and the next moment she hated him. As for that, she treated Ann Kristin the same way. Elder Lewis was a boat with a different sail. He was not a man given to unwarranted dislikes, and his manner toward Tom was above reproach, yet there was something. Perhaps she was over-sensitive. Latter-day Saint men were above petty jealousies. Tom was not an immigrant really. He had attached himself to the group because it was going to Nauvoo.

The trail was spongy with humus. At first she walked quickly, but her shoes had been made for floors, not trails. Her bouffant skirt was caught by twigs, and thoughts came rushing over her to slow her steps. Life ahead was going to be so wonderful. It must be, to compensate for the heartaches of the last two years.

A keen aching throb went through her. If only her parents could have lived to reach Zion, but God's ways are mysterious and it was not her place to question. She could only trust and be thankful for the good friends they had made.

The path lead to higher ground and away from the river. The grove

had been thinned by felling trees, probably to build the cabins she could see here and there. All were in a more or less suspended state of completion, and were flanked by twice their number of tents. Children, made listless by the heat, stopped their play to stare at her. She smiled and went on.

Then through the trees she saw the camp. She stopped and leaned against a huge oak tree. Two women in calico aprons were placing dishes on a table made of planks on sawhorses. Fifteen or twenty immigrants from the *River Maid* were milling about. Dismay drew her lips together. She should have trusted Tom's judgment. Just why should she be camping with these destitute people? She had money to put up at a good hotel.

"For shame, Ann Kristin Mortenson," she chided herself.

The faces of the immigrants showed how thankful they were to these ministering women. With good food in their stomachs once again, they could go out and look for work. They could build homes and do their share in building up the Kingdom. Just now they had nothing, and she wondered how Elder Lewis had managed to get them all here.

"Matthew Lewis. Put me down this instant. Someone might see you."

Startled, Ann Kristin looked about. Just beyond, and hidden by the big tree against which she had leaned, was a campfire. Over it hung two huge iron pots from which came tantalizing odors. Near it, a short plump woman was struggling in the arms of a tall, lean young man. Dancing delightedly about them was a small boy. No wonder the tall one had seemed familiar. He must be the son Elder Lewis had told her about.

"So you are not glad to see your son. And he has been away three months."

"Oh, Matthew, I am. You know I am, but your behavior is unbecoming."

"Swing her around, Matt. Swing her around," the boy screamed.

Matt swung her about. Her bonnet fell off, and Ann Kristin could see she was enjoying it as much as the boy, but her voice was sharp.

"Matthew! Put me down. A woman my age!"

Matt laughed. Giving her a sound kiss, he set her on her feet. Breathing heavily, she smoothed her hair and pulled her apron into place. She looked about for her bonnet. The small boy handed it to her. Tears ran down her curiously untanned cheeks. She put a hand caressingly on her tall son's sleeve.

"Matthew, I am so glad to see you. It is so hard to have you and Father both gone."

"Where is Father?" Matt asked.

"He went down to the wharf, dear. He ran across Ezra in Montrose this morning, and rode home with him. He was here until a few minutes ago, then he went down to the wharf. He wanted to be sure there was no trouble over baggage."

"He ain't there. We looked for him."

"Teddy, the way you talk." Mrs. Lewis tied her bonnet under her chin. "That is the sad part of camping. Children have no rearing."

"Will he be back?"

"Who? Father? Certainly; but

why are you here? And without your uniform?"

"The Legion has been disbanded. I hope temporarily, but—."

Ann Kristin knew she should go on, but if she did she would reveal her presence. A thickness came into her throat. Once she had been part of a family. Now there were just she and Helga—oh, and Tom, of course."

"Don't tell me there is trouble again."

The cry of distress brought Kristin's mind back to the group. There was a deep and poignant note in it that brought the old ache back to the girl's heart. She saw Mrs. Lewis drop to a stump.

"Yes, Mother," the man's deeper tones answered. "I am afraid so."

"Does that mean we shall have to move again?"

There was infinite kindness in the son's voice as he answered, "I wish I knew, but don't fret. If another move comes we shall have to meet it."

"I won't. I am tired of moves and trouble. If I thought I had to move again, especially into Indian Territory as Teddy has been saying, I would simply sit down and die."

"You been five years moving and you ain't dead yet."

Matthew smiled. "Don't die until we find out. I want to eat some of your biscuits once more."

"My goodness," Mrs. Lewis rose hastily. "I must get this food on. And your father has the fever again. You haven't told me about Becky."

"Becky? That reminds me. I saw an over-decorated female at the wharf. I wonder where she was going."

They moved away, and under cover of their going, Ann Kristin moved, too. Her eyes were dark with anger. "So. I am an over-decorated female, am I?"

(*To be continued*)

MAGAZINE BINDERS AGAIN AVAILABLE

The General Board is pleased to announce that binders into which twelve single copies of the *Relief Society Magazine* may be inserted or removed at will, will be once more available about September 1. The new binders are similar to those formerly distributed through the General Board —substantial, well-made, blue covers with the title *Relief Society Magazine* stamped in gold. These binders are a great convenience to all stake and ward Relief Society officers, to class leaders, and to all *Magazine* subscribers who like to keep a current year's issue of the *Magazine* together. The General Board is offering the binders to *Magazine* subscribers at a cost price of $1.20 postpaid. This is an increase over the price formerly charged, but is made necessary because of increased production costs. Address orders for binders to General Board of Relief Society, 28 Bishop's Building, Salt Lake City 1, Utah.

Sketch Of My Life

Eliza R. Snow Smith

CHAPTER VI

THE "Female Relief Society" was organized by Joseph Smith in Nauvoo on the 17th of March, 1842. It was organized after the pattern of the Church of Jesus Christ of Latter-day Saints, with President and Counselors, and accomplished much good in administering to the sick, relieving the wants of the poor, etc. The Prophet had donated to the Society a Lot, and the frame of a house, as a commencement for establishing a home for the homeless, but the ruthless hand of persecution thwarted this benevolent purpose—the Prophet was massacred and the Saints driven from their homes.

From the time of the expulsion from Nauvoo, the Female Relief Society remained in *status quo* until it was reorganized under the direction of Pres. B[righam] Young in the year 1855, commencing in the Fifteenth Ward, S. L. City.

As I had been intimately associated with, and had officiated as Secretary for the first organization, Pres. Young commissioned me to assist the Bishops in organizing Branches of the Society in their respective Wards; for, at that time, the Bishops had not acquainted themselves with the movement, and did not know how to proceed. To me it was quite a mission, and I took much pleasure in its performance. I felt quite honored and much at home in my associations with the Bishops, and they appreciated my assistance. Each Branch of the Society, although constituting a self-governing body, and empowered to create committees and whatever officers may be needed from time to time, in accomplishing its many and increasing labors, is under the direction of its respective Bishop or presiding officer of the Ward.

Not long after the re-organization of the Relief Society, Pres. Young told me he was going to give me another mission. Without the least intimation of what the mission consisted, I replied, "I shall endeavor to fulfil it." He said, "*I want you to instruct the sisters.*" Altho' my heart went "*pit a pat*" for the time being, I did not, and *could not* then form an adequate estimate of the magnitude of the work before me. To carry into effect the President's requisition, I saw, at once, involved public meetings and public speaking—also travel abroad, as the Branches of the Society of the sisterhood extended at that time, through several Counties in Utah, and ultimately, all the valleys of the mountains—numbering, at present date, nearly three hundred; besides other Branches in the U.S., Europe, Asia, Islands of the Sea, wherever the "Church of Jesus Christ of Latter-day Saints" has established its Branches. Some years ago, by mutual consent, the word female was

FIRST PRESIDENTS OF THE CENTRAL (GENERAL) BOARDS OF THE WOMEN'S AUXILIARIES

Left to right: Louie B. Felt, Primary Association; Eliza R. Snow, Relief Society; Elmina S. Taylor, Y.L.M.I.A.

dropped, and the Society called "Relief Society."

Its first duty is to look after and relieve the wants of the poor, to accomplish which committees are appointed to visit each family residing in their respective districts, at least, once every month, and report to the presiding officers. The cultivation of the members of the Society (which is composed of aged and middle-aged women) physically, mentally, morally, and spiritually, is another prominent feature of the institution, which has proved very beneficial. At the time of its organization in Salt Lake City, the Saints were very poor. and the funds of the Society were raised by contributions of carpet rags, pieces for patchwork, etc., which were converted into carpets, quilts—wool carded, spun, and knitted into socks and stockings, by the industry of the members, who met together, sometimes weekly, at others, once in two weeks, to work the crude material into wearing and saleable articles.

In 1876 I was called upon to report the charitable Institutions conducted by women in Utah, to the "Woman's Department" in the Centennial Fair in Philadelphia. At that time, the number of Branches of the R. S. was very much less than at present, but my financial Report was between ninety-two and ninety-three thousand dollars Disbursed by the Society, including relief to the poor, emigration of the poor, to assist in building Temples, schoolhouses, meeting-houses, *etc.* Since that time the favorable circumstances of the L.D. Saints, have added to the facilities of many of the Branches, and they have purchased land and erected houses for their own accommodation in holding meetings—doing business, *etc.*, also Granaries for storing wheat against a day of famine.

IN 1867 I organized the first Society of Young Ladies, called "Young Ladies' Retrenchment Association," under the direction of Pres. B. Young. Subsequently the name was changed, and it is now known as "Young Ladies' Mutual Improvement Association," and is now organized, and in active operation in nearly every settlement in the mountains, and in each Ward in our Cities; and, after the pattern of the Relief Society, these Branches are organized in Counties (Stake capacity) with a General or Central Board, presiding over all.

In August 1878, Mrs. Emmeline B. Wells and I, after attending a Conference of the Young Ladies in Farmington, Davis Co., spent an hour, waiting for the train, with Mrs. Aurelia Rogers. During our conversation, Mrs. R. expressed a desire that something more could be effected for the cultivation and improvement of the children morally and spiritually than was being done through the influence of day and Sunday-Schools. After consulting together a few moments, I asked Mrs. R. if she was willing to take the responsibility and labor on herself of presiding over the children of that settlement, provided the Bishop of the Ward sanctioned the movement. She replied in the affirmative. The train was near, and no time to consult the Bishop; but directly after arriving home, I wrote the Bishop, and by return Mail received from him a very satisfactory response, in which he, (Bishop Hess) not only gave his permission but hearty approval accompanied with his blessing. I then informed Mrs. Rogers that she might consider herself authorized to proceed, and organize in Farmington, which she did, and I commenced in the Eleventh Ward in Salt Lake City. We adopted the appellation of Primary Associations, and admit as members boys and girls from four to twelve, and in some instances, sixteen years of age.

The children are now organized with a Branch in each Ward in our cities and towns, and one in each settlement—they are also organized in Stake capacity—also with a Central Board. The Branch Associations hold weekly meetings—are presided over by adult ladies for President and Counselors, but the Sec. and Treas. are chosen from the children, and it is surprising to see with what aptitude many of them become proficient.

I have traveled from one end of Utah Ter. to the other—into Nevada and Idaho, in the interests of these organizations—have organized hundreds of the Young Ladies' and Primary Associations since their introduction.

In company of Mrs. Z. D. H. Young, my 1st Coun. in the R. S. Central Board, I spent the Autumn and Winter of 1880-1 in St. George, officiating in the Temple for the dead, and visiting and organizing Associations in that interesting City, and adjacent country—having traveled one thousand ms. by team over jolting rocks and through bedded sand, occasionally camping out at night on long drives, before I started for home, and returned to Salt Lake City in March.

In Nov. 1875 I was notified of an appointment, and not long after received my credentials from. Philadelphia, requiring me to take charge

of the Woman's Department in Utah for the Centennial Fair. I saw at once that the proportions of the work before me, compared better with the elephant than the butterfly; but I never had shrunk from duty,and it was too late to begin. I selected and organized a Committee of twelve, composed of "Mormon" and Gentile Ladies—got up a printed Circular which we sent post-haste to all Presidents of Relief Societies, and Young Ladies' Associations, calling for a united co-operation in preparing and collecting specimens that should be worthy our representation, and do honor to our grand National Centennial Fair. We received a hearty response, and succeeded in collections beyond our most sanguine anticipations. I wrote a Petition which was signed by the Committee, and presented to the Legislature in session in S. L. City, asking for an appropriation to enable us to defray expenses in forwarding our specimens to Philadelphia; which, for reasons satisfactorily explained, was not granted. We made a selection of some hundred dollars worth of choice, light articles and sent to Philadelphia, and directed our energies toward a Territorial Fair—obtained the use of a commodious building — arranged our specimens in two departments including a picture gallery, which we kept open during the summer of 1876, with grand success.

After closing the Fair, Pres. Young told me he wished the sisters to start a home-industry Store in the building occupied for the Fair. He proposed for us to sell on commission and everything sold must be of Home Manufacture. Of course this required a new organization, for all engaged in it must be "Mormon" women, and interested in the developement of Utah.

President Young gave me permission to order as much as I wished of cloth from his factory—which, with other varieties from the Woolen Mills in Provo, constituted a staple trade at our commencement. As the object of the movement was to promote home-manufacture we placed our commission percentage at low figures, which encouraged and brought to hand a great variety of useful and fancy articles, which gave the store the appearance of an Eastern bazaar, and attracted much notoriety. But experience proved that, no matter how many were obligated to sustain the enterprise, the weight of care and responsibility slid on to my shoulders, and could not be divided without hazarding success. With the many duties devolving on me, I found that my labors in this direction were too much, and, after the expiration of one year, with mutual consent, the establishment passed into other hands, and we were honorably released. But the movement was not of the ephemery class—shortlived; it still lives, and the Store is in successful operation under the management of two young gentlemen.

(*To be continued*)

FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for February 1944, page 104.

RELIEF SOCIETY WAR AND WELFARE ACTIVITIES

THE 1943 annual report, published in the preceding July issue of the *Magazine*, summarized accomplishments for the year, but space limitations precluded inclusion of any of the many interesting narrative reports received from numerous stakes and missions. The following excerpts from many of these reports relate principally to the war and welfare services carried forward in the stakes. Similar reports from missions will appear in a later issue of "Notes From the Field."

Portland Stake (Oregon)

TERESSA S. JOHNSON, president of Portland Stake Relief Society, wrote in May of this year:

"In accordance with instructions from the General Board, we have encouraged all Relief Societies in the wards of our stake to take advantage of the Red Cross home-nursing classes in each community where they are available. We have just completed a very successful twelve-week course in home nursing, in which the five Portland wards participated. Three classes were held each week with a total enrollment of seventy-nine Relief Society women, ranging in age from twenty-three to seventy years, and including many young mothers. The course required twenty-four hours in class, and sixty-one women completed the course and received certificates. Through the efforts of Sister May Randall, president of Moreland Ward Relief Society, in helping to promote these classes, we procured the services of Sister Lou S. Firth of that ward, who is a registered nurse and licensed Red Cross instructor. Her very efficient and capable management of the classes, together with the sincere and humble spirit she radiates, and her desire to give all instructions that would be most helpful, truly made these classes most inspirational and outstanding.

"Since in these times it is often impossible to buy many of the necessary sick-room supplies, instructions were given on how to make them from materials available in most every home. These included bedpans and covers, bedroom slippers, paper bags, and many other things from newspapers, and back rests made from large cardboard boxes covered with oilcloth so as to be easily kept clean. Many other suggestions for making useful articles, including bedroom furniture for the sick room, were given.

"On April 14, 1944, films and lec-

tures on communicable diseases, and the Birth Atlas were given to the three classes, and an invitation was extended to all women and girls over twelve years. About 156 attended. This was also given two weeks later to men and boys over fourteen years.

"As a final feature of our home-nursing course, a special demonstration was held to review and explain again how to make articles for use in the sick room, with stake board members and officers from the five Portland wards in attendance. Wards were encouraged to make these articles and keep them on hand, along with their ward first-aid kits.

"Some of the wards have already given many of these useful articles to the sick and homebound in the homes visited, adding greatly to their comfort. We have advised them to do this instead of giving flowers or other things which are expensive in these times, when everyone is asked to do his part in buying bonds for the war effort. We hope to have these useful home-made supplies on hand in each ward so they can be given when needed.

"Sister Firth was given high praise by the Red Cross when she turned in her report to them. A gift was presented to her from the members of the three classes as a token of their appreciation for the benefits they had received."

San Diego Stake (California)

FROM a very interesting summary submitted by Mary McKay Christiansen, president, and Lucia Kemp, secretary of the San Diego Stake Relief Society, we quote:

"Our ward organizations have one day a week assigned to them for sewing, mending, quilt making, et cetera, at the welfare center, and some of the women take the work home to do. One good sister, much past seventy years old, has made fifty fancy pillows from salvaged welfare material in a year. These have a ready sale at $1.50 to $3 each.

"The women of the stake have donated hundreds of hours to the canning plant, and many have helped members of the Priesthood gather crops from the stake field.

"Through the efforts of the stake board, seven lovely sacrament cloths were given to servicemen in different camps near San Diego. Also, through suggestions from the board, women in the wards, sponsored by their Relief Societies, have given blood to the blood bank."

Box Elder Stake (Utah)

IN response to the request of the U.S.O., the fourteen wards of our stake arranged for hostesses each week, and have been doing so for nearly a year now. We have a representative on the U.S.O. Council . . . A suggestion was made that the books in the ward libraries be donated to the library of the veterans' Bushnell General Hospital at Brigham City. This was done, and the Red Cross librarian was grateful for this addition to the hospital library"

Josie J. Jeppson was released last February as stake Relief Society president, and Beatrice B. Hansen was appointed to this position.

Mt. Ogden Stake (Utah)

ELLA B. FARR, president, and Katie Empey, secretary of the Mt. Ogden Stake Relief Society, submitted the following summary:

"We obtained permission to use the canning plant in our region to do community canning as well as welfare canning. This, perhaps, was one of our greatest missionary endeavors as people joined in this project who had not had contact with the Church for years. Joyous, happy participation was evident in every ward, and 52,595 cans were stored in the combined cupboards of ward members as a result of their efforts. Much of the produce, too, was grown in their ward gardens.

"The health of our people in the main has been good; but, in lieu of the shortage of nurses, some wards have organized a volunteer group who have taken turns spending a day with the sick when needed.

"A great service has been rendered by our women to the Red Cross. They have gone in groups to the Red Cross rooms to sew. They have taken sewing into their organizations and into their homes. They have knitted countless articles, have sent hundreds of dozens of cookies to the servicemen's canteen, and have served at the canteen. Many are serving at the U.S.O. and as nurses' aids, and are loyal to every call made in the war bond drives, and in every other way they can serve.

"Never before in our stake has there been greater enthusiasm for the work meeting than at present. and this we attribute to the joy the women receive in contributing to the Church Welfare Program. We made the assignment the second week in January (1943) of one quilt for every one hundred people in the ward, and the complete assignment was finished by the second week in February. The rest of the assignment of seven dozen shirts, four dozen house dresses, and three dozen children's dresses was just as willingly done, and the women were eager to serve not only for those in need but also to get their own supplies in order.

"We obtained from a local clothing manufacturing company a great many pieces that would otherwise have been sold for quilt scraps, and the women are combining these and are making aprons and children's dresses in unbelievable numbers, a few of which are shown in the accompanying picture."

This work was done under the direction of Estella Hansen,stake counselor in charge of sewing and welfare work, and called for the ingenious use of many small strips and pieces Sister Hansen, who also directed production of the quilts and several dozens of other articles for the Church Welfare Program, planned well and carefully in order to cut material to the best advantage, selecting patterns which would cut with little waste and still provide clothing of good style and fit. The report continues:

"When the Church Welfare sewing assignment was first presented. we suggested and urged every ward to equip a work room. This matter was presented to the bishops at the monthly stake welfare meeting, and their assistance and co-operation were most helpful. Where two wards are using the same building, the wards have combined their equipment and sew on alternate Tuesdays. Where those in charge of sewing in the wards plan well, the entire monthly assignment is finished in one day, beginning at 10 A.M. In order to give every possible assistance to

A few of the many aprons and articles of children's clothing being made from small pieces by the Relief Societies of Mt. Ogden Stake, under direction of Estella Hansen, stake counselor in charge of sewing. Note the combination of plain and printed material, and even the combination of two prints in the same article, some of same design but different coloring, and some of different pattern but of harmonizing color. Strips left from cutting the pajamas at lower right made the boy's shirt at lower left, and the dotted sections of the apron at left. The little girl's apron at top was made from quilt block pieces. Twelve yards of pink checked material made thirteen of the tots' dresses like the one in center of the picture.

the ward, the stake representative selected patterns with care as to economy and style, and cut and finished a sample of the month's assignment. The sample is displayed at the monthly union meeting where the following month's assignment is given, and cutting problems are discussed if material has not already been cut before being issued to the wards. Ward leaders bring in their finished work at the following month's union meeting, and project slips are made and returned to bishops so that wards may be properly credited with the completion of the assignment. We find it most advantageous to distribute and collect assignments monthly."

Bannock Stake (Idaho)

ANNA LLOYD is president of the Bannock Stake Relief Society whose narrative report included the following:

"A baby clinic with a local doctor and county nurse has been held once each month during the year. Arrangements for the house and all other assistance possible has been given by the Relief Society stake board.

"As our welfare project for the year, each family was encouraged to raise a garden and can enough vegetables for its own use. And each ward was asked to see that, where necessary, the families received help in canning their vegetables.

"As the Relief Society contribution to the stake welfare budget, each member was asked to contribute fifty cents toward the purchase of 100 pounds of butter and to provide a part of $100 to turn over to the welfare committee. The wards made forty-five welfare quilts which were put in the storehouse.

Shelley Stake (Idaho)

ANNIE B. JOHNSON is president of Shelley Stake Relief Society which reported:

"We have representative reports from each of our wards of the canning done in the homes by our Relief Society women, and these reports show an average of a little better than 500 quarts of fruits and vegetables per family, also an adequate supply of stored vegetables, and some meats canned and cured. This would give us 254,500 quarts for over 549 Relief Society members. Our bedding survey shows adequate bedding in most homes with steps being taken to supply where there is a shortage."

This stake also gave sewing service at a stake welfare sewing center where they did quilting, weaving, buttonholing, and altering, and helped women with their own sewing and remodeling.

Reno Stake (Nevada)

BERTHA J. PURDY, president of Reno Stake Relief Society reports:

"During the year 1943, the Reno Stake Relief Society officers have endeavored to acquaint the ward and branch Relief Societies with educational pamphlets and pictures on the value of new dress materials, rayon hose, household linens and draperies, and the care of these items.

"The Agricultural Extension Service of the University of Nevada has been helpful in giving lectures and furnishing pamphlets on victory gardens, home canning, and giving the latest information on food values, together with proper selection of foods for different age groups in a family. This has been helpful in starting the use of the forms furnished by the General Board for welfare work.

"Due to the fact that Reno Stake does not have a central storehouse, we have urged the sisters to help one another in making quilts, and in general to encourage the family unit to prepare for the future. The Reno Stake officers have been co-operative with the stake Relief Society officers by allowing us the privilege of calling some of the ward or branch Relief Society officers in when the bishops come to the stake center for their meetings. At these meetings many questions have been answered, exhibits displayed of handwork and of first-aid kits as recommended by the General Board, and demonstrations of methods of canning, drying, and mass feeding have taken place at these early morning meetings preceding stake conferences. The mass feeding demonstration was under the direction of the Red Cross nutrition chairman. The director of the Mono National Forest Service assisted by lending and setting up equipment. Many of our members have taken the nutrition, canteen, and home-nursing courses given by the Red Cross."

North Idaho Falls Stake (Idaho)

THE following excerpts are from narrative reports prepared by May W. Andrus, president, and the counselor in charge of welfare work of the North Idaho Falls Stake:

"Our twelve wards and branches are carrying on their Relief Society work, some under serious handicaps and difficulties, but with a sincere feeling of its importance. The attendance record is much lower than we would like because many of the members are at work in dehydrating plants, as salesladies, and taking the place of men and boys on farms, et cetera.

"The response made by the wards last October to the call for contribution of temple clothing for the new Idaho Falls Temple was very fine. Many of the wards were all prepared to contribute suits of clothing when the call was made. Others felt they would like to donate cash as materials were scarce at that time. Every one of our organizations gave either articles or cash. Many of the stake members have their own suits ready for use when the temple opens as a result of the effort and encouragement of the Relief Society.

"Last March a stake banquet was held to secure additional funds for the new stake house. The Relief Society women planned, donated fruits and vegetables from their cellars, and served twelve hundred people.

"Our welfare assignment for 1943 of twenty-five quilts and 112 cases of beans and 112 cases of corn, was filled by the help of all wards and branches. The quilts were divided among all organizations and the stake board. Twenty-nine quilts were turned in.

"The canning program was assigned to the wards nearest the canning center, the rural wards raising the vegetables, and the three town wards furnishing the women to help at the center. We completed 140 cases of beans and 112 cases of corn. The total woman-hours at the canning center was 912, with 211 women participating.

"After the canning program was over, we arranged for three of the town ward Relief Societies to furnish women for the sewing rooms at the Red Cross one day (Thursday) a week. In co-operation with the Mutual Improvement Association, they have given many hours of service in the gauze room, mostly evenings. We have asked the Red Cross for bundles for our rural women to work on, but with our help their quotas are met and available materials used, and so they don't want to send bundles out. Four of our wards and branches are in other counties and do Red Cross work there. At Dubois, one Relief Society counselor is chairman of the Red Cross.

"We have a project among our board members of visiting the sick at our Latter-day Saint hospital. We obtain a list from the office and try to see that the people farthest from home and from our distant branch and ward are remembered."

AN unusual and interesting suggestion for making quilt tops from stocking tops has been submitted by Edith Southwick, a member of the Caltman Ward of North Ida-

ho Falls Stake. She aptly calls this suggestion—

The Last Leg

"Seven years ago I made a quilt top from the tops of men's socks which were cut off above the heel and then opened, making a piece about seven and one-half by eleven or twelve inches. I put a pair of worn-out woolen blankets in the quilt instead of a batt, used a flannel material from the tails of farmers' winter shirts for the back, and tied it with yarn from a pair of old bedroom slippers, so the cost was only for the thread. Later, I made one the same way from the legs of ladies' silk-and-wool winter hose. My idea was to help those who didn't have good bedding. Last week I started a top from ladies' cotton hose to give to the Relief Society, and I am sure it will wear with an outing back, as my quilt from the silk-and-wool mixture legs has been used for six years. I would be very happy if this idea could be of help to the Relief Society sisters over the Church now that we are making so many quilts. One would never believe what a soft, lovely quilt hosiery tops make. I wouldn't part with mine for any price. One reason is that it was my own idea."

Phoenix Stake (Arizona)

MARTHA E. NELSON, secretary of the Phoenix Stake Relief Society of which Mable D. Mortensen is president, reported:

"The Phoenix Stake Relief Society had charge of a dehydrating project at the U.S. Government Indian School last summer. All material dehydrated was donated to the school, and our people were invited to do the work at the plant for one-half the dehydrated finished products. We received at the end of the project 2460 pounds of dehydrated potatoes and 1140 pounds of dehydrated carrots. Each family doing work on the project received potatoes and carrots as pay, which helped to increase food stocks in many homes.

"About 300 family first-aid kits have been distributed in our stake, and each of the larger wards has a first-aid chest, and a survey of the stake has been made for home-nursing equipment available upon call. Our welfare assignments have been filled 100 per cent for 1943; and 1944 assignments are well under way."

Alpine Stake (Utah)

THE executive officers of Alpine Stake Relief Society, of which Fern A. Walker is president, submitted the following narrative report:

"The Relief Society sisters of the Alpine Stake have been very loyal in supporting and helping in the Church Welfare Plan of our stake. When the assignment came to the Alpine Stake for one quilt to every hundred members, the various ward Relief Societies willingly accepted their allotments and, by the end of May 1943, forty-two quilts were turned in to our stake storehouse. In addition to this quilt assignment, 435 hours were spent by 103 different women at the stake sewing center during January, February, and March.

"For the canning project in our stake, 248 women spent 991½ hours at the canning center for Church Welfare, snipping beans, preparing fruits, corn, beans, and peas for can-

SCANNED

ning. These women prepared 9,200 cans of fruits and vegetables for the Church Welfare Program.

"In addition to the welfare canning, nearly all families used facilities of the center for their own canning.

"Every ward in our stake followed the advice of the General Board in preparing first-aid kits. Two Red Cross home-nursing classes were given during the year. Those sisters who took these classes have assisted the school nurse during the year in the different immunization clinics, and the pre-school clinics. The survey was also made in the stake to list the available supplies for emergency care."

Snowflake Stake (Arizona)

THE Snowflake Stake Relief Society, of which Leonora S. Rogers is president, reported:

"Red Cross courses in nutrition, first aid, and home nursing were held in nine of the wards this year, many of the women participating in more than one. These courses helped the women to handle the first-aid kits that were purchased and placed in all of the wards.

"The increase in juvenile delinquency reported throughout the country stimulated a "Better Youth Project" for the four meetings during the summer. An appropriate topic was prepared by the stake board and sent out to the wards for presentation in the monthly work meetings. The young girls in the communities were invited in to hear these topics. We feel that our efforts did some good.

"A survey to locate any needy people in the wards was made, in July, by the ward presidents, and the results reported to the stake welfare committee. During the same month the visiting teachers carried a circular to all the homes urging a check on the food supply and food needs for the coming winter. The aim was to see that every home be supplied with fruits and vegetables, and that provisions were being made to conserve and preserve sufficient in every family. If any families desired help, it was to be supplied while the foods were available for conservation.

"A contribution of bottled fruit and vegetables was made to the two maternity hospitals in the county—each woman being asked to donate one quart. A generous response was made.

"Letters of sympathy and love have been sent by the stake board to any families of servicemen in our stake who have been reported dead or missing."

Rexburg Stake (Idaho)

THE following excerpts relating to war and welfare work are from the very comprehensive narrative report of the Rexburg Stake Relief Society:

"In spite of the unsettled conditions prevailing in most of the homes and organizations, due to the war and its rapid encroachment upon our lives, we feel that this year, 1943, has seen much accomplished by the women of the Rexburg Stake Relief Societies.

"Instruction classes offered by the Red Cross were well attended; 121 received certificates in home nursing, twenty-two in first aid, and seventeen in nutrition. Many wards have given substantial aid in rolling bandages and assisting with sewing at the Red Cross centers.

"All assignments for the Church Welfare Program, including the allotment of fifty-three woolen-pieced quilts, have been carried out with the full co-operation of the ward officers and members. Early in the year, the stake Relief Society executive officers met with the ward presidents at the welfare center, and together they sorted, boxed, and labeled all articles of used clothing which had been collected. Those not suitable to be used in the condition in which they had been received were cleaned and made ready for use. Many of the old wool sweaters were sent to be made into batts for quilts which were made from wool pieces salvaged from the collection.

"Under the direction of Elizabeth Stowell, stake Relief Society president, a project launched two years ago—that of compiling a short history of every ward since its organization—was completed. In many wards early records had been lost, and this loss necessitated many hours of search through stake and ward priesthood files to obtain the necessary data. There are now on file in the stakehouse vault the completed histories of all the wards and of the stake organization. It is an inspiration to learn of the labor and faithful devotion to Relief Society of those women who pioneered this valley, many of whom have passed away.

"When the assignment was received for temple clothing to be furnished for the new Idaho Falls Temple, the stake board assumed the responsibility of supplying some of the articles, and the wards contributed the others. The stake assignment was completed in August and delivered to the custodian of the temple at Idaho Falls in September —the first in this temple district.

"Another project undertaken by the board during the summer was the providing of white suits for the use of the children at the monthly baptismal services at the stake tabernacle. After a committee appointed for the purpose had investigated the various types of clothes, the board decided to use a short one-piece play suit for the girls, and long white trousers and sport shirt for the boys. Twenty-four suits are now available and are stored in a cabinet at the tabernacle. They are rented for the cost of laundering, which is twenty cents. Since many adults in the stake have recently applied for baptism, the board plans to provide several suits for adults in the near future.

Oakland Stake (California)

RUTH S. HILTON, president of Oakland Stake Relief Society, wrote in a letter dated May 2:

"All of our ward organizations are participating in Red Cross activity. Members go in groups to the Red Cross centers and also to the blood bank. Also, many of our Relief Society women are giving liberally of their time to the U.S.O. and hospitality centers. In fact, our Maxwell Park organization, under the supervision of Counselor Irene Schatz, was instrumental in organizing a center, under the sponsorship of the A.W.V.S., near the local naval hospital at Oak Knoll for the men who are convalescing and are unable to go the distance to the larger centers. We know that these women are rendering invaluable service in this particular center, and we are indeed proud of them. The

majority of our women have taken advantage of the courses offered in first aid, home nursing, nutrition, et cetera. We have supplied the Oak Knoll Hospital with a large number of afghans, as well as some bedding.

"The welfare work is gradually consuming more and more of our time and attention. The sisters seem to find real joy in the common projects which this work affords them. We are right in the midst of renovating our particular quarters at the welfare plant. Since the counselors in our stake and ward organizations have become work directors, we feel that this type of work is being conducted more efficiently. The highlight of our recent activities was a meeting of all ward presidents with the stake executive officers, held Sunday, February 27. With the consent of our stake presidency, we asked the ward Relief Society presidents to come into Oakland to discuss the use of Relief Society funds for the 1944 welfare clothing assignment as authorized in Bulletin No. 33. We feel that the spirit of the Lord was with us at this meeting. Each sister bore testimony to the joy and satisfaction which come from her work. The cost of our 1944 clothing assignment was apportioned and promptly met. In spite of acute shortages in many lines assigned to us, about one-half of the material is now purchased and our buying committee, under the direction of Sister Inez McFarlane, stake work director, is pushing this work forward as fast as possible. We believe that the entire assignment will soon be obtained. The next step of cutting and sewing will move forward without difficulty, we feel assured. We are truly grateful for this privilege of service and the many others which Relief Society gives to us."

St. Joseph Stake (Arizona)

GRACE M. CLUFF, president of the Central Ward Relief Society reported:

"Ours is a small ward of St. Joseph Stake—we have about sixty-five members. In complying with the wishes of the General Board to see that families of our ward had plenty of bedding, we made sixty-seven quilts during the summer of 1943. We made four welfare quilts and four quilts for the organization bazaar; all the rest (fifty-nine quilts) were for the members of our organization. Every Tuesday we held an all-day quilting. We divided our ward into four groups and each group put on one quilt and quilted it off each Tuesday. The group finishing first helped the others. We certainly had the support of the sisters."

San Bernardino Stake (California)

EVELYN WILDE HEATH, president of San Bernardino Stake Relief Society wrote:

"We had occasion to be particularly happy and grateful at our stake conference, October 10, 1943. We had made our Church Welfare assignment of fifty quilts to the Relief Societies of the various wards, and had set our October conference as the time for completion. Considering that many of our wards are small, and also that they had heavy quilt assignments for their ward first-aid kits, it was indeed gratifying to have each ward complete its assign-

(*Continued on page 480*)

Income Management In Wartime

Claire P. Dorius

"Thrift is no longer a private virtue. It is a *patriotic* duty." Anon.

MOST of us have been trained to think that the word *income* is measured always in terms of money. Howard F. Bigelow in his book *Family Finance* gives a much broader view to the meaning of income. In the terms of Bigelow's real income, our attention is drawn to a sense of appreciation for the goods and services that are available for our use. Have we been taught, and are we teaching our children to gain real satisfaction from a well-ordered home in which one can find equipment wisely chosen, some good furniture and furnishings, fine books and magazines, with a few good pictures and opportunities for some of the best in music? Real income may also include the capacity to enjoy a beautiful sunset or a walk along the countryside. This type of income is not of course a money income. Our enjoyment of the opportunities and goods that come to us grows out of the training and development we received in our childhood. The writer recalls a visit to a certain home in which money had been spent lavishly. The materials and furnishings were in beautiful color harmony and arrangement, but the rooms did not contain one single book nor magazine, and not a musical instrument. Even the flower arrangements were all artificial. This might serve as a perfect example of money income with no appreciation or understanding of real income.

We must not, however, forget the fact that the wise use of money income is essential to a successful family life. An unwise expenditure of the money available often leads to frustration and unhappiness. The feeling of financial security is a great factor in the building of a satisfactory home. The present emergency demands have brought drastic changes in the consumption pattern of the American people. Many families on fixed incomes are having to do some very careful planning in order to make it possible to buy bonds, pay taxes, and keep up long-time investment obligations, and provide adequately for family members.

Postponement of spending for certain items until the postwar period is vital for controlling inflation. The family budget is more than ever important today as an effective tool by which to adjust to the new war economy. Let us be careful to make that budget simple, convenient, flexible, and adequate for essential needs. In drawing up the blueprint for the budget in war economy, the most important things must come first. Therefore, at the top, taxes and savings will be recorded. Next will come the allotment for food, followed by all other necessary items in order of importance. Many families are shifting to moderate or

low-cost diets. If we follow the diets recommended by the Bureau of Home Economics, there need be no significant sacrifice in adequacy.

Much friction in married life over the question of money can be avoided if the husband has a broad viewpoint regarding it. He should not believe that the man alone earns the income, but rather that the wife's services in the home enter rightly into the financial equation. The husband's salary or income should be regarded as a product of mutual effort, and its management, a subject for joint consideration and administration. Had this plan been followed universally, some mothers who have gone into war jobs, leaving their small children to care for themselves, would no doubt have preferred to assume the home responsibilities as their contribution to the war effort.

The use of money in wartime presents special problems. Many families have more money available now than ever before. It is a temptation to buy new clothes and furnishings that one has forgone in the past because of a lack of money. But we are being told constantly that it is patriotic to buy only what we actually need. The pre-war dress which hangs in the closet will clean better and look prettier than the one that is displayed in the shop window. We must learn to make over our clothes and keep those we have in top repair. It may be difficult to have more money than you have ever had before and be so restricted. Remember that boys and girls won't be in such great demand for jobs when the soldiers come home. Savings put away now for the future will come in handy when they are badly needed.

Why not urge the young people to assume more of the family's financial responsibilities with some of their extra earnings? Perhaps some debts incurred for John's or Sally's education are still unpaid, or there may be more payments yet due on the mortgage on the home. Bills from the doctor and dentist may be worrying the head of the household. By taking the advice of the family doctor—wearing the proper amount of clothing, observing sensible habits, and providing well-balanced diets, we can keep the expenditures for medical services at a minimum.

Ellen H. Richards, the founder of home economics education, once said, "There are today many temptations to spend for things attractive in themselves but not necessary to effective living."

References

Those who desire to do further reading on the subject of income management are referred to the following publications:

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"Plan Before You Spend," *Parent's Magazine*, vol. 17, p. 24, March 1942.

CONSERVE FOOD

by Cutting Down Food Waste

THE HOMEMAKER SHOULD LEARN

1. The homemaker can do more toward conserving the food supply than any other individual.

2. The homemaker's specific food conservation actions:

   a. Save leftovers—make them appetizing.
   b. Buy perishables according to your needs.
   c. Choose foods to include the "basic 7."
   d. Plan meals by the week.
   e. Buy seasonal and plentiful foods—try new dishes.
   f. Store perishables with care.
   g. Prepare foods without unnecessary waste.
   h. Encourage family members to "clean up the plate."
   i. Share or preserve victory garden surplus.

THE CHILDREN SHOULD LEARN

1. Conservation of food is one home front activity of major importance in which children can take an adult's role.

Prepared for the War Food Administration by the War Advertising Council in Co-operation with the Office of War Information.

Theology

Church History

Lesson 2—The Book of Mormon Revealed

For Tuesday, November 7, 1944

Objective: To show that in the mouth of two or three witnesses shall every word be established" (Doc. and Cov. 6:28).

THE power of God which Joseph Smith learned to know as a result of his prayer in the Sacred Grove was now a living reality to him. As with all great moments in life, so it was with this. The young Prophet spoke but little of it, except to those whose sympathy and understanding he felt might be relied upon. Thus it was to his mother and family he first confided his experience with God. Then, as one would expect, he turned to the leader of the faith in which he had been interested.

"Some few days after I had this vision," he wrote, "I happened to be in company with one of the Methodist preachers who was very active in the before mentioned religious excitement (See Lesson One); and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil. . . ." (Joseph Smith 2:21).

Such an attitude by a professed minister of religion certainly would have left an honest and impressionable boy wondering. For had his vision been as the preacher said—from the power of evil—then the least Joseph might expect from a man of God was sympathetic understanding. He and others like him "ought to have been my friends," he wrote, "and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me" (Joseph Smith 2:28). But such was not the case nor could it be.

The Lord had said they (the man-made creeds) had a form of godliness but they denied the power thereof. Joseph, then, for himself must be convinced of the truth of this statement since he, at first, would be required to stand alone in the knowledge of that power. If, as he soon saw, the great majority of professed believers in religion would not be his friends, then, in learning this truth, he would of ne-

cessity be drawn closer in friendship to God.

Three years passed following that wonderful morning in the Sacred Grove; and, during these years, Joseph learned to know firsthand how truly God had described the religions of men. He found it was not necessary to tell his story of the vision again and again, even though he might have chosen to do so. Others told it for him. He merely had "to affirm" its truth. After his experience with the Methodist preacher wherein he "took occasion to give him an account of the vision," he wrote, "I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all sects—all united to persecute me" (Joseph Smith 2:22).

It must then have become evident to the young Prophet, that if God was to show him the way to life eternal—and that way was to be for all men who would believe—then other means than a personal testimony of his vision would be necessary. With faith strengthened under persecution, Joseph pursued his work about his father's farm until the twenty-first of September, 1823. On that night, after he had retired to his bed, he was desirous to know his standing before the Lord. In prayer he sought His Maker, confident of obtaining a divine manifestation, having had one before.

"While I was thus in the act of calling upon God," he wrote, "I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of

this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book" (Joseph Smith 2:30-35).

Here was a real and earthly evidence of the power of God to doubting men—another record containing the fullness of the everlasting Gospel as delivered by the Savior to the inhabitants of ancient America! Moroni not only told of the record, but gave evidence of the divine source of its safekeeping by citing prophecies in the Bible which spoke of its coming forth. He said, however, that a period of time would have to pass before this book from the earth —a proof of God's power—could be given through Joseph to the world.

After this communication, the heavenly messenger disappeared, but only to return again, twice more during the same night, with the same message word for word, until Joseph heard the cock crow, and observed that day was approaching.

Shortly after this he arose, and went about his farm work. His father, observing that all was not well with his son, told him to return home. Upon attempting to cross a fence near the house, Joseph sank to the ground and lost consciousness. A voice called him. It was that of Moroni. Again Joseph heard the identical message of the night before at the conclusion of which, this time, he was told to go and tell his father of the vision and the commandments which he had received. This the boy did, and found sweet joy in the way his parent accepted his account of the same, saying, "Go and do as commanded by the messenger."

Immediately after, therefore, Joseph went directly to the hill in which he had been told the plates were deposited. Having seen this hill four times in vision, he had no difficulty finding it. There, on its western slope, "not far from the top, under a stone of considerable size" he saw the plates. With them was the Urim and Thummim, and the breastplate. He made an attempt to remove them, when again Moroni appeared and forbade him, saying that not "until four years from that time" could he expect to receive them. Further he said, wrote Joseph, "that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates" (Joseph Smith 2:53).

Four years did pass from that day on the 22nd of September, 1823, during which time Joseph worked on the farm, and, later, to help the family finances which through a misfortune had become depleted, he hired out to a Mr. Josiah Stoal. This gentleman set him to the task of working his silver mine which was located in Harmony, Susquehanna County, Pennsylvania. It was here Joseph met Emma Hale who later, January 18, 1827, became his wife.

The young Prophet kept faith-

fully his appointment with the heavenly messenger every 22nd of September. Finally, almost eight months to the day after his marriage, he went to the hill for the last time and received the plates from the hands of Moroni.

The word that Joseph Smith had in his possession some golden plates spread rapidly. If men were not willing to believe this young Prophet's story of the power of God revealed in his first vision, they were certainly not slow rushing to disprove the earthly evidence that some power had produced—evidence which fanned anew more bitter and severe persecution for this once obscure youth from the rolling farm lands of upstate New York. But, try as they would, men of evil designs could not and did not stop the bringing forth of this American witness for Christ—the Book of Mormon.

Within this Book of Mormon is recorded the fullness of the Gospel once again for the world—the Savior's Gospel with its sweet and precious truths to enlighten the mind and quicken the heart of all who hunger after righteousness.

During the translation of the ancient record from which the Book of Mormon was produced, Joseph found new friends whom God raised up to aid him in the work. Friends who, with him, were to bring again to earth the true Church of God with all its power and right to act in the name of Deity. The Book of Mormon thus became a second witness for the Christ, the first being the Bible. The Lord has said that in the mouth of two or three witnesses shall every word be established.

Suggestions for Active Reading And Discussion

With the help of the suggested readings given below, have the class carry on the discussion as follows: first, answer the question; second, read the assigned part of the Doctrine and Covenants to discover wherein we must "give heed unto His word" which has been written especially for our life in this day.

1. Read aloud the Second Section of the Doctrine and Covenants which is a part of the message which Moroni delivered to the Prophet on the night of September 21, 1823; and note well the great sweep of things to be accomplished. Have the class explain: (1) the significance of "reveal the Priesthood"; (2) "dreadful day of the Lord";(3)"plant in the hearts"; (4) "whole earth would be utterly wasted." (The teacher will find historical enrichment for this discussion following Section 2 in the Doc. and Cov. Commentary.)

2. The story of the power of God, as felt by one of those who came to the aid of Joseph Smith in his translating of the Book of Mormon, can nowhere be read more directly than in Sections 3 and 5 of the Doc. and Cov. Here is the story of Martin Harris who later became one of the three witnesses to see the angel and view the records. (The teacher should study the notes of these Sections found in the Doc. and Cov. Commentary, and come prepared to relate or have related by a class member, the part Martin Harris played in helping the Prophet. See also Joseph Smith 2:59-65. With this as a background have Sections 3 and 5 read in class.

Wherein could one apply the value of the lesson, taught here to Joseph Smith and Martin Harris, to his own life? Cite verses you best remember.

The next question may be used if needed for further class activity or it may be assigned for home study.

Just how is the coming forth of the Book of Mormon "a marvelous work?" Can you list five or more startling facts concerning its discovery, its story, its in-

fluence, its translator, its power? Read Section 4 of the Doc. and Cov. and especially the notes on this Section found in the Doc. and Cov. Commentary.

Note: See the article "The Three Witnesses of the Book of Mormon" by Preston Nibley, in this issue of the *Magazine*, p. 431.

Visiting Teachers' Messages

Sources of Strength—The Beatitudes

Lesson 2—Blessed Are They That Mourn

For Tuesday, November 7, 1944

"Blessed are they that mourn: for they shall be comforted" (Matt. 5:4).

Objective: To point out that even though one may be called upon to mourn, his sorrow may be appeased, and he may find comfort and solace through the spirit of the Lord.

NEVER were more soulful words spoken than these. No one who grows to maturity remains untouched by sorrow—escapes mourning. People mourn for righteous reasons; some because of mistakes which they have made. This is the godly sorrow, spoken of in the Scriptures, that worketh repentance. It is the sorrow that brings reformation. All who mourn because of their weaknesses and who have a sincere desire to overcome them, are in the pathway to repentance; and true repentance brings to every soul "that peace that passeth understanding." Repentance is one of the most glorious and comforting principles revealed from heaven.

Another source of righteous mourning is through the loss or misfortune of loved ones. The Master taught that mourning should be lifted above bitterness, and crushing grief. It comes to all; and if it is borne with faith and submission, it elevates, ennobles, and sanctifies the soul.

To mourn with others, to share their sorrows, to sympathize with them in their misfortunes, to help them, is to render a service that is satisfying and comforting. The Scriptures tell us it is better to go to the house of mourning than to the house of feasting.

This is true, because when one goes into the presence of the departed, he searches his soul for the meaning of life and death; he sees things in the light of eternity; and thus he is able to equate the true value of experiences, to know what is permanent and satisfying, and what is only fleeting and transitory.

This is a day of mourning the world over. There are many who are mourning the loss of loved ones.

Surely those who have lain so costly a sacrifice upon the altar of freedom shall be blessed and comforted. The words of Isaiah, coming across the centuries, carry a spirit of hope and comfort to those who are called to mourn during these anxious and troubled days of war:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified (Isaiah, 61:1-3).

How solacing are these words of the Master: "Blessed are they that mourn: for they shall be comforted."

Literature

New Testament

Lesson 2—Story Telling in the New Testament

For Tuesday, November 21, 1944

MANY of the events recorded in the New Testament exemplify rare art in story telling. With simple sincerity, with fervor, yet fine restraint, with flowing musical sentences, dramatic incidents in the life of the Savior and His Apostles are portrayed. Added to this, the stories make great truths live.

Our best way to feel the force of these statements is to read and reread them, both for spiritual uplift and for appreciation of their artistry. To stimulate and direct this study, selections from the various Gospels of the King James translation are presented in this lesson. For easier reading in line with the central purpose of this course, the stories are arranged in literary form.

Let each of them be read silently and aloud. Then study them in light of suggestions that follow.

THE ANGEL AND THE SHEPHERDS
(Luke 2:8-14)

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace,
Good will toward men.

An outstanding characteristic of this story is its lyric qualities. Voiced appreciatively, its sentences sing. They are rhythmic. Various expressions in it also bring beautiful pictures: "shepherds abiding in the field, keeping watch over their flock by night"; "the babe wrapped in swaddling clothes, lying in a manger." In the lines, too, are dramatic touches: the fear and the consolation; the announcement of our Savior's birth; the chorus of angels, singing *peace* and *good will*. It is small wonder that this story has been an inspiration through the ages for musicians, painters and poets, as well as for evangelists.

TEMPTATION OF JESUS
(Matthew 4:1-11)

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil:

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Then the devil leaveth him, and, behold, angels came and ministered unto him.

This story is dramatic in its rising effect. Observe how Matthew, with terse, thought-laden sentences, portrays the event. Step by step it moves in climax to its splendid close. Skillfully recorded conversation drives home living truths.

THE RICH YOUNG MAN
(Mark 10:17-23)

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Lesson Aim. To develop the thought that happiness is the goal of all human endeavor, the inner quest of the soul; and that the greatest happiness is the greatest good.

IT was Jesus who said, "I am come that they might have life, and that they might have it more abundantly."[1] The abundant life is merely the happy life; and happiness is at the heart of morality.

The Happiness Goal

One need not look far to discover this basic truth. It is conceded, of course, that the average person seldom understands the real motives within him; but, personally recognized or not, the mainspring of human action is nevertheless the desire for happiness. Sometimes it is called by other names—satisfaction, gratification, thrill, pleasure, fun, joy, et cetera; but whatever the name, it is the pleasurable response of the soul that satisfies and that drives men on to action. Satisfactions vary with behavior, it is true, but with all behavior there is some satisfaction, or the behavior would otherwise be abandoned for some other. The most sinful of sinners derives some thrill or satisfaction from his debauchery, as does the most saintly of saints from his righteousness, else he would not so behave. The problem, then, is to discover what it is that brings the higher satisfactions and to eliminate that which does not.

Happiness and *satisfaction* will be used synonymously in this lesson, and to indicate any pleasurable response to human activity. But actions differ in the amount and the kind of satisfaction they bring, and for this reason it will be necessary to view happiness as relative. Satisfactions of the most pure, supreme, and enduring type we will call *joy*.

Not many years ago there was a popular song which contained these words: "Aren't we all in search of happiness? To each one it means a different thing. To some it's wealth, to some it's health, to some it's only what love can bring." There is a lot of truth in this statement. The desire for happiness is the drive back of all humanity's search; but it means different things to different persons, and the struggle for it has led men into gluttony, lust, avarice, vanity, and cruelty, just as it has to temperance, self-control, love, modesty, and kindliness. Not every path is equally satisfying; and the highest satisfactions are not in the realm of the physical appetites and material wealth. It was of this higher type of satisfaction that Nephi spoke when he said, "Adam fell that men might be; and men are, that they might have joy."[2] The purpose of life is the attainment of joy at the very crest of the happiness scale.

The Problem of Relative Values

But since happiness is relative, the actions which determine it must be judged or weighed as to their relative importance. Things that are good are not equally good, and things that are bad are not equally bad; life has a graded system of values, and he who seeks after the higher ones reaps the greater rewards in happiness.

Hugh M. Woodward in his recent book *Humanity's Greatest Need*

1/ John 10:10. 2/ II Nephi 2:25.

outlines seven levels of satisfaction:[3]

1. Satisfactions of passion and physical comfort.
2. Satisfactions derived from physical possessions and personal power.
3. Satisfactions from aesthetic enjoyment in the world of music, art, and beauty.
4. Satisfactions that come from intellectual activity and achievement.
5. Satisfactions from the world of service, altruism, and justice.
6. Satisfactions that come from accomplishment and self-mastery.
7. Satisfactions known only to those who love.

The first is rather intense and of short duration, and, unless used with moderation and control, will weaken a person's capacity for the higher enjoyments.

The second, where followed selfishly without the spirit of justice and right, leads only to disappointment. The others, particularly the last three, are all of a higher order and yield the deeper and more permanent joys of the spirit. Any satisfaction is considered evil only in so far as it deprives the individual of enjoying satisfactions which are better. Man is the chooser, but upon his choice will depend how rich, abundant, and satisfying his life is to be.

Several centuries before Christ, there arose in Greece two contrasting moral philosophies. The one, known as *Epicureanism*, contended that pleasure is the one and only good, holding, however, that pleasure should be sought in honor and justice. The other, known as *Stoicism*, contended that the supreme good is to accept destiny as it is, and to conform dispassionately, indifferent alike to pleasure and pain. Both of these philosophies had many followers, and still have for that matter, although the modern varieties are sometimes a far cry from the originals. Epicureanism is sometimes used as an excuse or justification for sensual license, which was never intended by the founders of this philosophy. So much has the concept become perverted and contorted in the popular mind, that the term *epicurean* is now commonly used to describe any reckless irresponsible pleasure seeker.

Closely related, and almost identical with this concept, is that of *Hedonism*. A hedonist is anyone who sets pleasure as uppermost in his system of moral values, anyone who primarily is interested in the gratification of his pleasure-seeking dispositions. Now this wouldn't be so bad if pleasure were made synonymous with joy, and if the baser satisfactions were eliminated so that the higher ones could be realized. But that, unfortunately, is too frequently not the case. There are too many people today who are willing to indulge on the lower levels of pleasure and thrill, and then to stop there, rationalizing their position on the basis of happiness. Actually, they are only half-happy or less. Those who argue that nothing should be permitted to stand in the way of happiness are right if they have the higher happiness in mind. But, unfortunately, most of them do not. There are too many epicureans in the modern world; too many hedonists blinded by greed and lust.

Patterns of Sorrow and Despair

When the cheer leader calls to his group, "Is everybody happy?" and gets back a loud "Yes!" as is

3/ Woodward, Hugh M., *Humanity's Greatest Need*, pp. 92-96.

typical in many American gatherings, he does not receive a true answer from his listeners. Although carried away by the enthusiasm of the moment, and willing therefore to say verbally that they are happy, many of them, nevertheless, are loaded down with grief and sorrow. Quarrels, fights, divorces, suicides, wars—these and many other trouble signals—bear clear evidence that all are not happy.

But why? If happiness is the goal of all, and is accessible to all, why is it so infrequently and inadequately realized? Many reasons could be given, but central in any explanation would be ignorance, selfishness, and the discovery too late of what might-have-been. Sometimes the struggle for happiness fails because it is too closely tied up with the goal itself, without the realization that the greatest satisfactions come from love and unselfish service to others. Sometimes it fails because of distortions in the value system that the individual adopts; he aims for the wrong things. Sometimes it fails because means and ends are confused, so that, in the struggle for some end, unethical means are used, and in total happiness the individual finds himself shortchanged. If material wealth becomes a primary goal, for example, and the person cheats to get it, he will fail in his happiness quest because of both distorted values and the immoral means employed. Always the search for happiness succeeds where the effort is sincere, intelligent, and unselfish; and always it fails where there is ignorance or indifference toward the value system, and the consequences of acts within this system.

Morality and Happiness

Can we agree, then: (1) that happiness is the goal of life; (2) that different acts bring different degrees of happiness; and (3) that because of selfishness and ignorance, largely, a great many people never reach the deeper, richer joys within their grasp? What has all of this to do with ethics and morals?

Simply this. Since happiness is the supreme goal of life, its most complete realization is the supreme good. If the very purpose of life is the attainment of joy, as we have tried to show, then to interfere with this purpose is wrong, while to foster it is right. Systems of value, which are the framework of ethics, must be built upon the scale of satisfactions, that thing being valued most which brings the greatest total satisfaction, and vice versa. The good life is the happy life; and anything which tends to interfere with the attainment of complete happiness is bad, and, in the broad sense, immoral. Happiness, then, becomes the standard or criterion for moral judgment.

Because of this, every individual is morally obligated to analyze himself, find out what is wrong, and then do what is necessary to correct the mistakes and build for the thrills of a higher order. There are aids that will prove helpful in this process of self analysis[4], but introspection without the use of such devices

4/ See, for example, Hornell Hart, *Chart for Happiness* (New York: Macmillan, 1940). In this little book Professor Hart discusses a scale that he has constructed for measuring happiness, and for determining the causes of happiness or unhappiness in any particular situation.

is entirely possible, though it may not be quite as objective or revealing. Sometimes a discussion with a friend or even a trained psychiatrist will prove extremely valuable in understanding oneself. But, whatever the method, it is important that each individual know himself; if he is unhappy he should understand why, and start doing something about it. It is unethical to remain unhappy. Being wrong innocently, isn't sin, for everyone makes mistakes in the process of growth, but staying wrong is sin.

In conclusion, let it be said that the major personal conditions leading to the greatest happiness, and hence the highest morality, are these: (1) the sense of personal achievement and progress; (2) the feeling of comradeship and brotherhood that comes from love and service to others; and (3) good health, both physical and mental, which implies a correct attitude as well as mental and physical efficiency. More will be said about all of these as the lessons of this series unfold, but, in passing, it should be noted that supreme joy and righteous living are both products of the same thing, and that the source of them both is something more than the commonplace selfish thrills of the moment. That which is best requires the greatest struggle to attain.

Problems for Thought and Action

1. Examine the thesis that happiness is the mainspring and the goal of all human effort. Can you think of any action that is entirely void of satisfaction to its performer? Why are not all actions equally satisfying? Discuss. Does the Scripture, "Men are, that they might have joy," excuse anyone in giving vent to his passions and seeking after the thrills of the moment? Why or why not? Which of the following terms indicates the greatest satisfaction to you, and which, the least: *happiness, fun, pleasure, thrill, joy?*
2. What do you understand by the term, *relative values?* Why are values relative? Discuss Dr. Woodward's scheme for describing the levels of satisfaction. Do you agree with the order in which he has them listed? Try an arrangement of your own and compare. Should the satisfactions of the flesh be avoided entirely, or only controlled and regulated to their proper place? (Draw on Latter-day Saint beliefs in marriage and sexual morality to answer this question.) Is it ever immoral to choose a lower satisfaction when a higher one would have been possible? Discuss. What are Stoicism, Epicureanism, and Hedonism, and how do they apply to persons or situations that you know?
3. Why is there so much unhappiness in the world today? How much is due to social conditions, and how much to personal causes? Can individuals do anything about it? Should they, or is it better to welcome sorrow now, and even seek discomfort and self-denial in the hope that by so doing the rewards will be all the greater on the other side? Discuss pro and con.
4. What is the relationship between happiness and morality? Do you agree that it is immoral to needlessly remain unhappy? Why or why not? What are the three conditions named in this lesson for producing the greatest happiness and the highest morality? Briefly discuss each.

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Notes from the Field

(*Continued from page 463*)

ment 100 per cent and each president deliver the full quota of quilts at our conference. We took the opportunity to display them, in all their showing of quality and beauty, in the recreation hall of our new, magnificent edifice, which had been dedicated only the night before. It was a lovely sight to see, depicting co-operation, service, and dependability. Yes, our dear Relief Society sisters had 'sewed,' and this was the 'harvest.' "

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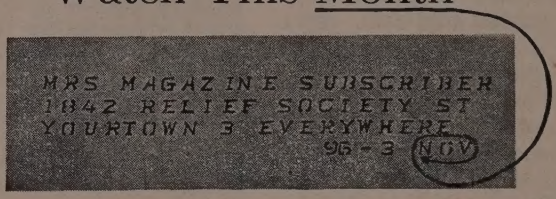

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